

# *The Brooklyn Jewish Center Review*

*May, 1951*

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## NEWS OF THE MONTH

# BUSINESS IN ISRAEL

A Monthly Survey

By ERNEST ASCHNER

**D**ESPITE economic progress which under more normal circumstances could be termed sensational, Israel opens its fourth year of statehood still facing grave economic problems.

Key factor—and key difficulty—in the State's three-year economic history to date has been the unprecedented mass immigration which has already doubled Israel's population from 650,000 in May 1948 to 1,300,000 today. Moreover, 600,000 additional newcomers are expected to enter the State within the next three years.

Israel's basic economic problem has been, and remains today, the necessity for enlarging its production facilities to keep pace with its growing population. The truth is, that while the immigrants are a long-term asset to the new State, they remain an economic liability until they can become absorbed into productive occupations.

The length of the period intervening between the newcomers' arrival and their absorption into economic productivity is, in turn, directly related to the amount of capital available for the establishment of productive enterprises and development projects.

The progress made to date, though substantial, has not caught up with the needs of the country. New factories have been established and industrial production has risen by 50%. New land has been put under cultivation and agricultural production increased by 80%. Some 100,000 new dwelling units have been added to existing facilities. National income rose from \$618,000,000 in 1948 to \$910,000,000 in 1950, an increase of almost 50%.

Israel's road network was considerably expanded, hundreds of new settlements were established, the merchant fleet and international airlines are steadily growing and constantly adding new ports of call. Israel products are making their appearance on more and more foreign markets in all parts of the world and new industrial areas are being developed. The country is humming with activity, yet there are still tens of thousands of immigrants living in makeshift quarters and not productively absorbed.

Regardless of the cost to themselves and of the adverse effect on their standard of living, the Israelis continue to keep the gates of their country wide open.

*Dr. Aschner is a member of the Economic Department of the Jewish Agency for Palestine.*

They have imposed upon themselves heavy tax burdens, stringent austerity, severe rationing and crowded living conditions in order to share their belongings and the fruit of their work with their brethren from the Yemen, from Morocco, Iraq, Rumania and dozens of other countries.

At the same time, the Israelis have

appealed to the free nations to lend them a hand in their stupendous task of building up the economy of the country. In this respect, too, the response was marked and gratifying, yet still inadequate. During the last three years, the United Palestine Appeal sent to Israel \$168,000,000 out of contributions by Americans to help finance the immigration, absorption and resettlement programs. The Export-Import Bank in Washington granted \$135,000,000 in credits to Israel for basic expansion of agriculture, industry and services. Private banks in the U. S., Switzerland, France, Holland, Belgium, Norway, England and other countries have lent many millions to Israel.

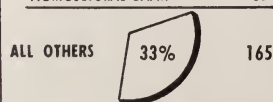
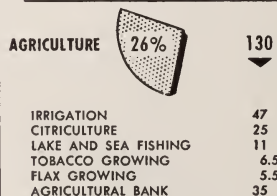
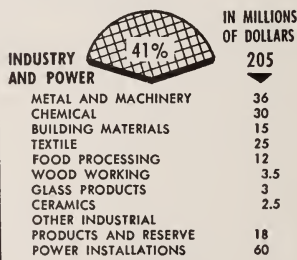
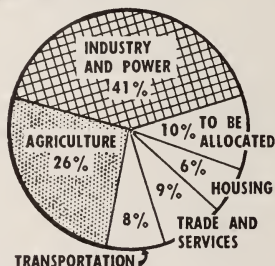
In addition to purely financial aid, private investors all over the world have moved into Israel not only with capital exceeding \$100,000,000, but with their technical know-how, to participate in the country's many opportunities for profitable investment. Among the scores of American or part-American enterprises established in Israel are the Kaiser-Frazer automobile assembly plant in Haifa, the Philco refrigerator factory near Tel Aviv, the Jerusalem Shoe Corporation, the General Tire and Rubber Company plant (under construction) and the Bulova Foundation's precision tool and die shop (under construction).

For all these enterprises and for those still to come, Israel has created a favorable investment "climate," granting the investors many privileges and incentives in the form of tax exemptions, customs benefits and exchange convertibility that were codified last year in the Law for the Encouragement of Capital Investment. Many of the new enterprises have reported excellent financial results after comparatively short periods of operation and indications are that the flow of private investment capital to Israel is gathering momentum.

Even with an accelerated influx of additional investment capital, it will take a prolonged and sustained effort to reach the goals set in Israel's 4-year development plan announced a year ago. Dozens of new enterprises in practically every branch of industry, agriculture and services are needed, and details are gradually being worked out by the Initiation Section of the Government Investment Center.

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## HOW THE PROCEEDS OF THE \$500,000,000 BOND ISSUE WILL BE USED



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## THE CRITICAL SITUATION CREATED BY SYRIA

THE presence of the Israeli Prime Minister in the United States points up several questions affecting the security and development of the new State. The solution of these problems may be measurably and beneficially affected by the influence which his magnetic personality and forceful presentation of Israel's point of view can exert.

Of most immediate moment is the present state of hostility and sporadic armed conflict between Israel and Syria. This war-in-miniature illustrates the basic cause of Arab refusal to accept peaceably the fact of Israel's independence. In the northernmost portion of Israel, along the Syrian boundary, lies territory comprising about 45,000 acres known as the Lake Huleh swamp. In its present state it is a malarial, miasmatic blight on the face of Israel. It possesses, however, unlimited potentialities for close settlement and agricultural fertility. With characteristic vigor and forethought for the future, the Government of Israel some months ago began to drain the swamp in order to make it suitable for habitation by perhaps as many as 50,000 people.

To Israel, unjustly deprived at the time of its creation of more than half its ancient and rightful territory, habitable and cultivable land is a *sine-qua-non* of existence. To the Syrians, on the other hand, and to all their Arab confederates, every extension of old, and opening of new, avenues of prosperity and strength for Israel represents a threat to the present conditions of unequal feudal power which their ruling classes hope to maintain in perpetuity. Quite naturally from

the Syrian point of view, therefore, the drainage of the Huleh swamp became a *casus belli*. The Syrians were quick to implement their intransigency by actual military operations. The Syrians, like the Bourbons, learn no more than they forget. As in the War of Independence, they have been soundly defeated. The Israelis have so far not only stood off Syrian attacks, but have continued the drainage process with ever-increasing vigor.

This situation must be speedily ended by action of the United Nations in regard to Syria and the other members of the Arab League who are encouraging and assisting the Syrian attack. The present condition bears within itself the seeds of a renewal upon a larger scale of warfare in the Near East. History has many examples of the far-reaching effects of relatively minor incidents. The spark ignited at Sarajevo by the assassination of an unimportant princeling was responsible for World War I. There are enough sparks flying about the tinder box of the modern world without this one. The statesmen of the United Nations should lend a great deal more of their attention to the problem of the Near East than they seem to be doing. The United Nations, by a resolution which represents appeasement at its worst, has directed Israel to cease the drainage process. Israel has justifiably refused. It is to be hoped that the later scrutiny of the United Nations will result in realistic and forceful measures calculated to stop the intransigent refusal of the Arab League to recognize the reality of Israel's independence

and the impossibility of turning the clock of history backward in order to recreate a Near East palatable to the Mufti and his criminal associates.

Israel needs money for the development of industries in which its people may be employed and its resources utilized to the fullest possible capacity. Months ago there was introduced into the Congress of the United States a Bill for a grant-in-aid of \$150,000,000 to Israel. The Bill has received full support, but, at the same time, it has been subjected to the covert attack of the pro-Arab faction in the State Department. These gentlemen, by reason of long exercise, are very adept in the practice of delaying tactics. Quite probably they realize that they cannot completely nullify the will of Congress and that they will not be able to hinder the receipt of some benefits by Israel. They have, therefore, in recent days evolved a new plan in order to minimize and water down the assistance which Congress may provide for Israel. This has taken the form of a proposal that the grant-in-aid should not go to Israel individually, but should comprise part of larger sum to be devoted to the Near East in general.

On its face, this plan would not appear harmful to the interests of Israel for outwardly it proposes to give to Israel about the same amount of financial assistance as would result from an individual and direct grant to the State. There is, however, a cloven hoof in the proposal. A partnership, to be successful, must always have as its underlying base a spirit of harmony and cooperation among the partners, whose interests and points of view must be identical. Noth-

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### ISRAEL BONDS A TEST OF FAITH IN THE NEW STATE

THESE have been great and exciting days for us. The arrival in New York harbor of the two Israeli vessels which played such an important role in conveying Jews to Israel by outwitting the British blockade in the fateful years before 1948, the inauguration of the first Israeli airplane service—the *El Al*—direct from New York to Lydda, and, above all, the outpouring of affection from a million hearts that marked the welcome to Israel's Prime Minister, David Ben Gurion, on his visit to our city, have given us Jews a thrill such as we have seldom experienced. The words of the Psalmist best express the feelings of our hearts: "This is the day which the Lord hath made, let us be glad and rejoice thereon." Yea, these are days which God alone hath made! They are symbolic of the remarkable progress which the newborn State of Israel has achieved in the short period of three years of its exist-

tence. The Prime Minister, in his address at the Waldorf on the day of his arrival, brought to us the pointed fact that in these three years Israel has doubled its achievements—in every field of endeavor—of the past seventy years since the first *Chalutzim* set foot on its sacred soil.

Perhaps the greatest faith in its own strength and in its own determination to make the State of Israel a success, is evidenced in the issue of its Independence Loan, a bond issue of \$500,000,000. That the State of Israel has the potential power and human resources to justify such a bond issue is proven by the way this loan has been received by many of the leading men of finance and industry in our land. Men who have invested in this loan the sums of a half or quarter of a million dollars have done so not only because of an altruistic motive, but because they believe that it is a sound investment that

will pay not only the 3½% annual interest, but also the principal sum when the bonds become due.

Let it be clearly understood, the moneys of this bond issue will not be used for immigration of new settlers, nor for relief of those who are in want, nor for the expense of army maintenance. All those needs are met through the funds of the United Jewish Appeal. The U.J.A. must and will continue to enlist our support as long as there are Jews to be saved from the lands where they can no longer live, and who must be transported to Israel. There are yet at least 600,000 such Jews existing in many of the European and Arabian lands whose one hope is Israel. The U.J.A. will continue to demand our support until all these Jews not only come to Israel but find a home and employment in their new land. We will have to help Israel, through the U.J.A., to maintain its large military forces until Israel succeeds in making formal peace with its Arab neighbors.

The moneys invested in the bond issue go for developing the industrial power of the new nation. Many great endeavors are contemplated by the Government which will not only add to the strength of the State and the well-being of its citizens, but will prove good financial investments. Subscribing to this Independence Loan, therefore, means not alone helping Israel but also participating in a sound, financial investment.

I believe, however, that this bond issue has for us a deeper meaning. It is a test of *our faith* in the State of Israel. I am confident that all of us have the faith that the State of Israel is not only here to stay, but that it will grow and prosper and become one of the great and successful countries on this earth.

If we have that faith, as I sincerely believe we have, we will prove it by becoming partners in this great enterprise through the purchase of these bonds. Whether we invest in thousands or in hundreds of dollars, let each and every one of us have the privilege and glory of being the possessor of a bond from the sovereign government of the State of Israel.

*Israel H. Perutthal*

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ing could be less realistic than the concept of a partnership between Israel on the one hand and the members of the Arab League in their present frame of mind, on the other. Any monies within the control of Israel would without question be spent for the great masses of the people under a proper plan and by expert administrators. Any monies coming into the hands of the seven governments of the Arab League would with equal certainty become loot for the governmental cliques whose guiding principle—or lack of it—is a determined opposition to any internal change which might endanger their own privileged status in these background countries. In the administration of the joint fund to be shared among eight countries, Israel would necessarily be a minority whose numerical inferiority would be used to her detriment by such American officials connected with the pro-Arab State Department clique as might be vested with power to apportion or control the joint fund.

This strategem must be recognized for what it really is. The good will of the people, the Congress and the Executive of the United States must not be permitted to be dissipated by the hostile cunning of a faction in the State Department. Principles very often rely for their effectuation upon personalities. It is fortunate that the Prime Minister of Israel possesses a personality which makes a great appeal to the really American portion of the American people. His personal history is a record of devotion to a cause which is in the best tradition of our own country. He has a forthright and simple eloquence which enables him bluntly and without frills, but with sincerity and vigor, to state the case of his own country. We may confidently hope that he will take back to Israel, not only the pleasant memory of a cordial personal reception, but tangible benefits of accomplishment with respect to the problems here outlined. —WILLIAM I. SIEGEL.

*Despite War Novels and Talk this Soldier Finds the Jew's Status in the Army Equal with Others'*

## YOU AND THE ARMY

By MARSHALL SANGER

**S**O YOU are a Jew and you're going into the Army. Well now, I imagine that you must really be worried. After all, in every book about the last war that you have read, the Jew is always in some sort of trouble. Matter of fact, it seems that most of his fellow soldiers are more concerned with fighting him than they are in mixing it up with the enemy.

That line of thinking is not too difficult to understand. It certainly is true that almost every major novel of the last war manages somewhere within its covers to indicate that the Jew as an individual faces all sorts of difficulties merely because he is a Jew. I refer you offhand to such novels as "The Naked and the Dead," "The Young Lions," "Guard of Honor," "From Here To Eternity." Sooner or later, in either the major or minor key, the inevitable battle starts between the soldiers of different faiths.

It is my intention here to indicate that what you have read or what you have heard does not mean that you must be a Noah Ackerman ("The Young Lions," by Irwin Shaw) who finds it necessary to fight almost every man in his company and yet can only gain the respect of the unit by going AWOL and carrying a hunting knife. I have served in this man's Army for ten years and during that time I have been overseas some forty-two months, served in nine different grades and many different outfits. I have never encountered a serious case of baiting or hate in all that time. I have found that in the Army as anywhere in this country of ours, you are accepted for what you are and what you do, not where you go to church.

When I was an enlisted man trying to get into West Point I received a great deal of encouragement and help from two different officers, one a Dental Corps captain from Iowa and the other a Regular Army Major who had thirty years service. Both of these officers were Protestant, both of them knew that I was Jewish, and yet not because of religion or in spite of it they gave me every break possible. The captain commanded my medical unit in Iceland and saw to it that I had lots of study time to prepare for the examinations. When I got back to the States in 1942 the Major arranged my duty hours at Governors Island in

such a manner that I was able to attend a prep school in New York while I was pulling full duty. These two men were all for me, and yet never along the line did the matter of the initials on my dog tags come into the picture. During all this time I had lots of friends in my company, and even a couple of guys who saw fit to have it out with me with fists. But all of this was because of the way I acted or something I did . . . people either liked it, or they didn't, and never a word about being a Jew. It might be fair at this point to say that at that time I weighed in at one hundred thirty pounds and there wasn't a soldier in the world afraid of me.

Once I entered the Military Academy I found that I had numerous occasions to stand still and listen to people talk. As history will point out, the first year at the Academy at West Point is given over to listening and listening alone on behalf of the underclassmen. As a plebe I was told that I was no good, that I would never be any good, and that the United States Army could never do a thing with me. I heard many pointed individual lectures on my complete lack of everything, yet never once did I ever hear anybody give me the works because of my religion. That holds true for three years of listening to plebes take it. They always took it, but never once did they have to hear anything that might be called unfair. One of my own classmates did at one time venture that old classic remark: All Communists are Jews. I called him on it, and that was that. He never said it again, and some four years later, when his Mother visited my wife in the Army Hospital at Nuremberg, you could never imagine that it had been said to begin with.

At the Military Academy the Jewish Chapel Squad was known familiarly as the Ham-Dodgers. In a like vein the Catholic Chapel Squad was known as the Fish Eaters. Yet somehow, in my book, being called a Ham-Dodger by inference doesn't rate a major investigation in anybody's book. Strangely enough, it was considered by the Cadet Corps to be a

"good deal" to be a member of the Jewish Chapel Squad. You see, the entire Corps of Cadets is divided up into Chapel Squads—the Catholic, the Jewish and the Cadet Chapel Squad comprising all the Protestant faiths. Now all of these squads attended religious services on Sunday, and no one, regardless of faith, was excused. It was impossible to be an atheist. In any event, the Jewish Chapel Squad was the only one whose services were held early on Sunday morning. Since everyone had to get up anyway, this meant that the Jewish Squad was the only one that was free for the rest of the day, while the other squads would frequently have to delay all plans for the day until after the termination of their services. It was a frequent joke to hear people from the other squads talking about transferring to the Jewish squad so they could have more time for themselves.

During my service as an officer I have had many discussions with all sorts of people, and had many arguments along the way, but again, never have I heard religion brought forth as the primary reason for a like or dislike. I remember one day on the Atlantic in a cabin with some five or six other officers when the conversation turned to Military Academy people who were good or bad. One of the officers present turned to me and remarked that Goldberg was no good and never would be. We all agreed heartily and were so doing when this same officer said to me personally: "He sure is a shame to the Jewish race." I did not say anything till about five minutes later when we were discussing Richards, another officer whom we all held in poor regard. I turned to this officer and said: "He sure is a shame to the Protestant race." The silence followed by the laughs that greeted this remark indicated quite clearly to me the feeling of fellowship that can exist if someone isn't out beating a drum.

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**A** LONG country lanes, in woods and in parks throughout the world, one meets Jewish youth groups and children from the Hebrew Schools on hikes and picnics in celebration of Lag Ba-Omer. To many this is a holiday of which they have never been aware. To some its only importance lies in the fact that Jewish marriages may be performed on that day during the restricted period of "Sefirah." We find no mention of this holiday in the Bible. It came into existence after the destruction of the Second Temple.

Lag Ba-Omer derives its name from the Hebrew and means the thirty-third day of the counting of the Omer. The Bible (Lev. XXIII 15-22) enjoins us to begin counting the Omer on the second day (now recited in the evening) of Passover until the fiftieth day, culminating in the Festival of Shavuot. The semi-festival of Lag Ba-Omer is observed because on that day the disciples of Rabbi Akiba ceased dying. The other days of the counting (Sefirah) are observed in memory of those students of Rabbi Akiba, the heroic soldiers of Bar Kochba. Thus no marriages are performed during the Sefirah days between Passover and Shavuot, which the Shulchan Aruch prescribes as a period of sadness, with the exception of Lag Ba-Omer. However, the significance of Lag Ba-Omer goes deeper and can only be understood by knowing the events that took place during the lifetime of Rabbi Akiba.

The Jewish people during the long years of their exile, never gave up the hope to see Zion rebuilt. Jewish liturgy is replete with prayers for the restoration of the Jewish State. This yearning for Israel's independence has been woven into the warp and woof of Jewish life through the centuries. Judaism transmitted its traditions, teachings and love of Zion down the generations.

When Jerusalem fell into the hands of the Romans 1,881 years ago, the eternal spark of Judaism was saved when the Academy of Yabna was established. Jewish scholarship and zeal for the restoration of Judean independence went hand in hand. Judea was a conquered province but the Jews still survived as a nation. The vital energy of the Jews was preserved in their sacred traditions and teachings. The Jews in Judea and throughout the Diaspora were anxious to

*In Celebrating Lag B'Omer We  
Celebrate Israel Independence Day*

## THE LAG B'OMER FESTIVAL

By OSCAR HERSCHMAN

throw off the foreign yoke of the Romans and restore the rule of Judaea. In Rabbi Akiba the Jewish people found a great spiritual leader, who helped inspire hopes for political independence for his nation.

Rabbi Akiba was one of the most remarkable personages in Jewish history. He was the greatest Jewish scholar of his time and was the first to introduce order in the oral tradition. He was a true Jewish patriot and believed in the future of his people. Rabbi Akiba was the leader of thousands of devoted disciples and was respected by all. This great Rabbi was imbued with a burning zeal for Jewish independence, and he travelled throughout the Jewish world of his day teaching the Jewish Law and helping to keep up the hopes for Jewish restoration. Jews all over the ancient world revered his Rabbinical authority, and looked to him for the word when they could rise in revolt against the Roman yoke. Rabbi Akiba was the spiritual leader of the uprising. Inspired by him, volunteers poured into Judaea from all Jewish settlements throughout the Diaspora to fight for Jewish independence. Then a military leader of the highest magnitude arose—Bar Kochba. With the blessings of Rabbi Akiba, Bar Kochba became the commander-in-chief of the Jewish revolt against Rome.

Rising from out of nowhere, students of Rabbi Akiba and the other sages rallied to the ranks of Bar Kochba. From Asia Minor and Babylonia, from Egypt and the countries and islands in the Mediterranean, recruits arrived to join him. The Romans were caught by surprise. Lads who but yesterday were students of the academies, or who had escaped from the distant Roman provinces, came to the aid of Judaea. In the year 132 of the Common Era, the Jewish revolt openly broke out and bands of guerrillas attacked Roman garrisons in scattered and widely separated parts of Judaea, and in various Roman provinces. Over 100,000 Romans had been killed in Cyprus, Libya and the Greek Islands, before the Jewish rebellion had openly broken out in

Judaea. Under the military command of Bar Kochba the Jewish bands kept growing, and there soon was an army of about half a million. Rabbi Akiba continued to support Bar Kochba. Within a year the commander had captured more than fifty fortresses in Judaea and Samaria, had liberated Jerusalem, and controlled about a thousand towns and hamlets. One Roman general after another suffered defeat at his hands.

The situation had become so desperate for Rome that she had "to save face" to prevent revolts from springing up over her far-flung empire. The wicked Emperor Hadrian was finally compelled to recall his ablest general, Julius Severus, from his conquest of Britain, and order him to Judaea with his large army. When Severus took out his Roman legions from Britain, the native Britons revolted, and Saxons, Danes and others began to invade the island. Severus was afraid to meet the Jews in open battle, but carried on a campaign of harassing the Jewish forces and attacking them separately.

It took all the military prowess of Rome and more than three and a half years of savage fighting before the Romans finally besieged the Jewish army under Bar Kochba in the last fortress of Bethar, which finally fell through treachery. The Jewish revolt was crushed. Bar Kochba fell in the defense of Bethar, and the Jewish tragedy was most appalling. Rome, however, had had to pay a heavy price for its victory, and Hadrian did not dare use the formula that all was well when he reported to the Roman Senate.

Once again the Jewish people were in mourning, for their country was desolate and Rome endeavored to eradicate Judaism. The martyrdom of the great Jewish teachers of that time is well known, the foremost of them being Rabbi Akiba. But Jews and Judaism refused to die. The spirit of Jewish independence could not be subdued. Lag Ba-Omer commemorates this sad but glorious episode in Jewish

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**R**ECENTLY a charge was repeated that T. S. Eliot is anti-Semitic, and a defense was made for him that this was not so because he did not approve of the persecution of the Jews by Hitler. This would seem to mean a critic may be given considerable leeway in his disparagement of Jews as long as he stops at the point of approving robbery and murder of Jews.

Fortunately with Bernard Shaw there is no question of anti-Semitism. Unlike other contemporary liberal writers he has not only not attacked the Jewish people, but has spoken in favor of them.

His well publicized eulogy of the Jews arose strangely enough, from a hostile criticism he made of a book by a Jewish author. In the early nineties Max Nordau, then not yet a Zionist nor actively associated with his own people, had published a volume that attracted notorious attention, "Degeneration," in which he stigmatized the great writers of the day, Ibsen, Nietzsche, Zola and others along with Wagner, the composer, as degenerates, applying to them the theory he had found in the works of Lombroso.

Benjamin R. Tucker, the philosophical anarchist, editor of *Liberty* (New York), asked Shaw to write an article on Nordau's book. Shaw entitled this piece "A Degenerate's View of Nordau," did his task so effectively that no more serious consideration was given to the book as literary criticism. Shaw himself was then known chiefly as a dramatic critic. Though he had written a few plays he had as yet no reputation as a great dramatist. "Plays Pleasant and Unpleasant" had not yet been published. A dozen years passed and Shaw became a worldwide figure with several volumes of plays to his credit. He was at the height of his career. Tucker took advantage of this situation and determined to issue the article in a pamphlet, and asked Shaw to contribute a preface. Shaw consented to do so and the pamphlet appeared early in 1908 as "The Sanity of Art." In the preface dated July 1907 Shaw wrote, "In 1893 Doctor Max Nordau, one of those cosmopolitan Jews who go forth against modern civilization as David went against the Philistines or Charles Martel against the Saracens, smiting it hip and thigh without any sense of common humanity with it, trumped up an indictment of its

men of genius as depraved lunatics, and pled it (in German) before the bar of Europe under the title *Entartung*. He also stated he had anticipated an easy victory in demolishing Nordau, one of the reasons being he himself was "accustomed to the revolutionary climate of Jewish cosmopolitanism."

Nordau by this time had renounced his cosmopolitanism, and was a pioneer of and doing noble work in the cause of Zionism. But he resented his race being referred to here, where such a reference was out of place. It was a question of literary criticism and not of his heritage, and he really believed Shaw manifested an anti-Semitic attitude. He protested and it was good that he did, for it brought him a letter from Shaw in which he not only repudiated any unfriendly feeling to the Jewish people, but dwelt on their virtues. His letter was published in the *Jewish World* and naturally was copied in the Jewish press. However, his views received more publicity through a brief extract appearing in the *London Times* for December 20, 1907.

Besides paying compliments to the Jews, Shaw made amusing remarks critical of the English people. Shaw told Nordau that in introducing him to his readers as a Jew he did so not to discredit him or to appeal to anti-Semitic prejudice. He believed Nordau would be proud to be advertised as a Jew for there were (then) no anti-Semites in England. Shaw said that he himself was a Zionist and the fact was well known. He added that in England one arouses interest in a man by designating him as Jewish. He instanced the reverence in which a great English Jew was held by all political parties, Lord Beaconsfield. English peers marry Jewesses and consider themselves fortunate, Shaw said. In mentioning Nordau as a Jew, Shaw meant to convey the impression that therefore he must be some able, cultivated, rich person. And then came the sentence that made Jews exultant: "Only a Jew ashamed of his

*G. B. S. Wanted the Jews to be the Chosen People—and He Didn't*

## SHAW'S ATTITUDE TOWARD JEWS WAS PARADOXICAL

By ALBERT MORDELL

race is despised in England." Jews justifiably boasted of their race.

Of course, Shaw said, they overdo it, erring as he himself did when he boasted of being an Irishman. He went on to say, however, that the favorable portrayal of Shylock was not in accordance with the text of Shakespeare (a matter on which there is controversy). Shaw said it was safer in the days of the Boer War to be a Jew than a typical Englishman, for he and many English intellectuals had disapproved of the War. For this, though they were typical Englishmen, they had been stigmatized as unpatriotic. Most of the Jews, however, except a few revolutionists were on the side of the British and against the Boers and hence were considered greater patriots.

From that time on no one accused Shaw of anti-Semitism. However, the fact is he did criticize the cosmopolitan Jew—one who disassociated himself from his people. As an aftermath, Nordau came to realize that many of his views on art were wrong and that Shaw was right.

After all, the attitude of a writer is revealed in his works. It happens that Shaw never drew in his plays a life-like portrait of a Jew, though he drew a few stage dummies. He never described Jewish life, or presented a picture of a Jewish household, or disclosed any Jewish elements in his plays. There is a Jew who is not an active character, Lazare, partner of Andrew Undershaft in "Major Barbara" (1905). Lazare negotiates loans and sells canons, but he is a gentle, romantic Jew who likes string quartettes and frequents theatre stalls. He is not like the domineering, self-righteous Andrew, whose business enterprise Shaw praises even though Andrew is pitted against the heroine, the Salvation Army lassie, Barbara. Shaw uses Undershaft as a weapon to smite the capitalistic system.

Shaw paid the Jews the highest com-

pliment in the power of an author through his work: he makes a Jew the exponent of some of his own views on life. In "Man and Superman" Mendoza, though a brigand, and the Devil in the dream scene of the third act, stands out with Jack Tanner as the hero of the play. In the preface to the work, Shaw wrote that he had deliberately stolen the idea of the brigand-poetaster, Mendoza, from Arthur Conan Doyle, and that he traced the conception of "Mendoza Limited" (*i.e.*, a group to kidnap and hold in ransom, rich people), to a West Indian colonial secretary, who, at a time when this official together with Shaw and Sidney Webb constituted a sort of Fabian Three Musketeers, had suggested to Webb to form himself into a company for the benefit of the stockholders. (It seems Sidney Olivier, later a peer, is the anonymous person referred to by Shaw in the preface as suggesting the Mendoza band.)

Let us come to Mendoza himself. Those who have read the play or seen it, as I did in Philadelphia in 1906 when Robert Loraine produced it (without the scene in Hell), will never forget Tanner's first meeting with Mendoza. Tanner is escaping from a pursuing female by automobile, even to a Mohammedan country where men are protected from women. He reaches the Sierras in Spain and his car is stopped. (I believe this was the first time an automobile was displayed on the stage.) He is brought in with his chauffeur by the brigands to Mendoza who is seated at a bonfire.

Mendoza says with dignity: "Allow me to introduce myself: Mendoza, President of the League of the Sierra! (Posing loftily) I am a brigand: I live by robbing the rich."

Tanner replies, and promptly: "I am a gentleman: I live by robbing the poor. Shake hands."

As we see Mendoza, he is a modern Robin Hood. And we soon learn from the dream Hell scene, where he is transformed into the Devil, that his philosophy is similar to that expounded in "The Revolutionist's Hand Book," which is published in the play by Tanner, and represents Shaw's own views. Shaw describes Mendoza as a tall man with black hair and a pointed beard (like Shaw's), his eyes and mouth not being by any means rascally, with a fine voice and ready wit. He speaks English and is the

best fed, best trained and best dressed of the band. After making an address he is greeted with applause, showing he is a favorite orator. Before Tanner's entrance a conference had been held by the band, which consisted of an anarchist and three Social-democrats. Mendoza had said that they were all Christians, and one of the Social-democrats had slung back at him, "You ain't no Christian. You're a Sheeny. You are." Mendoza replied: "It is true I have the honor to be a Jew; and when the Zionists need a leader to re-assemble our race on its historic soil of Palestine, Mendoza will not be the last to volunteer."

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By this time we see that Mendoza speaks for Shaw himself. And let us remember this profession of Zionism comes only a half dozen years after the First World Zionist Conference. Herzl had converted Shaw. This is to be noted, for Territorialism was then fighting Zionism, and many of the rabbis, Reformed and Orthodox, were opposed to it. It is all the more commendable on Shaw's part when we realize that his friend and master, Samuel Butler, once got rid of a Jewish visitor who tried to interest him in a return of the Jews to Palestine. In his "Notebooks" (under the year 1883), where he spoke disparagingly of the Jews, Butler said he did not care two pence whether the Rothschilds and Oppenheims went back to Palestine or not.

Mendoza is Shaw's mouthpiece in many matters. The episode of Mendoza's rejected love for a girl (who turns out to be the chauffeur's sister), Louisa Straker, brings out other phases of Shaw's high regard for Jews. Shaw shows contempt for Straker because he resents the idea of a Jew speaking his sister's name. Mendoza had told Tanner that he had been a waiter and had fallen in love with a worker, a cook, and she had rejected him because he was a Jew. Tanner asks whether this was on religious grounds. Mendoza replies, "No; she was a free-thinker. She said that every Jew considers in his heart that the English people are dirty in their habits. . . . It shewed her extraordinary knowledge of the world; for it is undoubtedly true. Our elaborate sanitary code makes us unduly contemptuous of the Gentile. . . . I could not deny it. . . . My entreaties were in

vain: she always retorted that she wasn't good enough for me, and recommended me to marry an accursed barmaid, Rebecca Lazarus, whom I loathed."

Then comes this estimate of the Jews by Shaw. Mendoza says: "I became a leader, as the Jew always becomes a leader, by his brains and imagination. But with all my pride of race, I would give everything I possess to be an Englishman." In this typically perverse Shavian statement, we may read a criticism of those who try to conceal their Jewish identity and wish they were not Jews.

In the dream scene in Hell where Mendoza becomes the Devil, we have celebrated passages which all good Shavians quote often, especially from a long speech occupying nearly three pages in which Shaw puts his own philosophy into the mouth of the Devil. Thus his opposition to militarism, capitalism, etc., is expressed by a Jew.

Three years later, in 1906, Shaw again introduced a Jew in a play, this time a Doctor, "Loony" Schutzmacher, or Leon Shoemaker, in "The Doctor's Dilemma." Dr. Schutzmacher, as he is known in the play, is described by Shaw as a handsome gentlemanly Jew, gone a little pigeon-breasted and stale after thirty years of practice, "as handsome young Jews often do." He had been a classmate of Sir Colenso Ridgeon, the hero doctor of the play, had made a small fortune in a Mid-

## THE HEART DOES NOT FORGET

By Daoma Winston

**S**PRING spreads its touch on the withered,  
Restoring remembered riches.  
And the wintered flesh grows lush  
Under a passionate sun.

So quickly the eyes accept  
The promise of fruitful hours;  
The barren, the stark and the hungry  
Subside to a gray nightmare  
Once dreamed in a moment of terror.

The skin, to the stroke of summer,  
Responds as lips to a kiss,  
While memory spins through April,  
A kite, a-sail for the sky.

Hope is a dew-strung necklace,  
But the heart does not forget.



land town from a secret concoction advertised as a "cure guaranteed," and had retired. Strangely, neither Shaw nor his hero is critical of him for his lack of professional ethics. In fact he is brought in as an honorable Jew in contrast to the artist villain of the play, Louis Dubedat, who raises the dilemma as to whether it is worth while using a cure on him for consumption instead of on a more deserving but less gifted person. The artist is unscrupulous in money matters and unfaithful to his wife. He wants to borrow fifty pounds from Schutzmacher on security of a drawing to be made of him. Dubedat, whose original is said to be Aubrey Beardsley, the famous English artist, believed that Jews were the only people who knew anything about art, and his wife liked Jews. All this is a preliminary to some remarks by the doctor in which we see that Shaw believes Jews have more sense of honor in paying their debts than Englishmen. Schutzmacher refuses to extend the loan, and remarks that Gentiles say Jews are no gentlemen if they lend money—and for that matter, they are considered no gentlemen if they refuse to lend it.

Shaw, that is, Schutzmacher, says Englishmen do not care if their loans are not repaid if matters turn out badly, just as the Shakespearean Antonio, who borrowed from Shylock, failed to meet his obligation. "But if a Jew makes an agreement, he means to keep it. If he wants money for a time, he borrows it and knows he must pay it at the end of the time. If he knows he can't pay, he begs it as a gift."

Let us take up another matter which is related to Shaw and the Jews, and this is his attitude towards the Old Testament, and its influence upon him. We know that Shaw, without his Last Will so informing us, was not a believer in Christian dogma. Nor did he believe in a personal God, but he came to a theory of God which he identified with the *élan vital*, the Creative Evolution, of Henri Bergson, who was partly Jewish (although Shaw first came to this view through Samuel Butler). He summarized his belief through Mendoza in "Man and Superman," but developed it in full in his "Preface To The Infidel Half Century" in "Back to Methuselah, A Metaphysical Pentateuch." Philosophically and scientifically, Shaw's "Life Force" is

so much moonshine, but his theories do not invalidate the play or some of his side notions. We must allow for Shaw's perversity. A man who can oppose vaccination or scoff at the belief in the atomic nature of matter as superstition may err in other directions. What is interesting is that, Freethinker as he was, he had a great reverence for the Bible. He scorned those who withheld their ad-

miration from it because they came to realize, after having imbibed a Fundamentalist education, that the tale of Adam and Eve was not after all literally true, and therefore they must discard the entire Bible, the anthology of Hebrew literature. Not Shaw. He might not accept the primitive Jehovah, but he found parts of the Bible too advanced for economic reactionaries of today. He spoke

## A HOLLYWOOD FOR ISRAEL

ISRAEL'S first motion picture laboratories and rental studios now under construction on an 18-acre plot in Herzlia are scheduled to be in operation within the next six months. The venture, which is expected to earn for Israel considerable amounts of foreign exchange is the first of its kind in Israel. It was founded two years ago by Mr. Yehoshua Brandstatter of Tel Aviv, who, with a group of businessmen, formed the Israel Motion Picture Studios, Ltd. The company has an authorized capital of \$560,000.

Apart from establishing motion picture laboratories and a rental studio, the company will organize and participate in the production of motion pictures in Israel. It is also intended to print and develop films from negatives received from abroad to which Hebrew titles or narration will be added.

This new industry has the support of the Israel Government Investment Center, which recognizes the company as an "approved enterprise" under the Law for the Encouragement of Capital Investment.

The land on which the studios are being established was given on a nominal lease basis for forty-nine years by the Jewish National Fund.

American motion picture circles in California are closely cooperating with the Israel company through the Israel American Motion Picture Corporation founded for the purpose last summer. This corporation is purchasing motion picture and laboratory equipment for the Israel company to which it sells or leases its equipment. Orders have already been placed for cameras, printers, sound, test and disc equipment, and processing machinery. Most of the equipment is on its way to Israel.

Mr. Brandstatter, who is at present in the U. S., states that the Israel Motion Picture Studios, Ltd., has already produced two pictures. One, "The New Pioneers," is being distributed in the U. S. and Canada by Paramount Pictures and in Great Britain by British Lion Films, Ltd. It has been booked in this country and in Canada by some 3,000 movie houses and is the first picture which got a general commercial release in England. The second, "Tent City," has recently been completed and arrangements for distribution are now being made.



Scene From "Tent City"

Mr. Brandstatter expects that major producers from abroad will come to Israel to produce films and to process them at the laboratories of his company. He also anticipates that full use of his studios and laboratories will be made by Israeli institutions.

out against the reverend rector who admitted that the prophet Micah merely had an inspired style, but refused to commit himself to any complicity "in Micah's furiously radical opinions."

Yet Shaw determined to reinterpret some parts of the Bible anew. He took not only the possibility of a long life for human beings from the Bible, but laid the first two acts of "Back To Methuselah" in the Garden of Eden.

Shaw here is composing a Metabiological Pentateuch. Adam learns that individual life does not have to go on forever, a prospect which horrifies him. He is assured this will not be so. The birth of children will carry on his life and that of Eve. Even murder and war will prevent eternal life. Instruments of war will be invented. Shaw reinterprets the story of the so-called Fall. It was a series of Falls. The Fall included all the murders and wars (and meat-eating, Shaw being a vegetarian) that followed.

What is singular however is that Shaw introduces a character, who, though oriental in origin, and mentioned only once in the Bible, became an ill-boding personage in Jewish folk-lore and in the Talmud, namely, the female night demon, or monster, "Lilith." In Isaiah, 34:14, she is pictured as dwelling in the desolate places of Edom. Lilith has become purely a Jewish creation, but Shaw has reversed her role. She becomes the heroine of the play, for she was the creator of Adam and Eve as sex-differing persons. She had torn herself asunder and lost her life to make one flesh of Adam and Eve. Shaw has a purpose in this. He rehabilitates Lilith for the same reason he did the Devil — to expound his philosophy. Here is an excerpt from her final speech: "I am Lilith: I brought life into the whirlpool of force, and compelled my enemy matter to obey a living soul. But enslaving Life's enemy is the end of all slavery; and now I shall see the slave set free and the enemy reconciled, the whirlpool become all life and no matter. . . . Of Life only is there no end; and though of its millions stary mansions many are empty and many still unbuilt, and though its vast domain is yet unbearably desert, my seed shall one day fill it and master its matter to its uttermost confines."

Thus Shaw has taken the Devil, in this dream sequence, the Jew Mendoza, and a Jewish female demon to represent

his philosophy. Needless to say, they are not the Devil or demon of theology or folklore. He has taken the artists' privilege of re-creating and evaluating mythical characters just as Milton did with Mephistopheles when he made him the intellectual hero of "Paradise Lost."

Shaw was fair, though he wrote no extravagant eulogies about Jews. When he referred to Karl Marx and Darwin as prophets of two new creeds, he

said, "Marx had, too, what Darwin had not, implacability and a fine Jewish literary gift with terrible powers of hatred, invective, irony . . ." (From the preface to "Back to Methuselah.")

I have shown Shaw almost as a philo-Semite. But we must show another phase, where unconsciously, because of external influences, the unqualified acceptance of unwarranted historical conclusions, and because he had no knowledge

## RAY LEIZER'S VICTORY

By Bess Barnett

WHEN you hear Ray Leizer play the piano, you find it hard to believe that he has the artificial hands. He has appeared on many radio and television programs, and as guest artist at meetings of B'nai Brith, Hadassah, United Jewish Appeal, and other organizations. He has accepted invitations to talk to audiences to help raise money for many charities.

He has a pleasant personality and a good mind. He is self-sufficient and acts as though he were unaware of his disability. He has poise and is a good speaker, well versed on many subjects.

Before World War Two, Mr. Leizer was a concert pianist in South Africa, where he moved from England as a youngster. When war broke out, his compositions for the piano were receiving recognition. He entered the English Army and fought for six years with the South African forces in the Middle East. During one of his furloughs he visited Israel and was so impressed with its progress that he decided to settle there when the war was over. This he did and went to the Settlement of Mayan Baruch (Holy Spring), where he worked on the land during the day and played for the settlers at night. When the State of Israel was proclaimed and fighting broke out between Israeli and Arab forces, Ray helped to sow the mines to impede enemy incursions. A mine exploded and he was badly wounded, losing both hands.

With other victims of this catastrophe, Ray was flown to America for treatment and rehabilitation. The famous specialist, Dr. Henry Kessler, performed the unique operation of attaching artificial limbs to his muscles, so that greater facility could be given to the prosthetic fingers. While Ray was convalescing he vowed that he

would play the piano again. One of the nurses at the hospital where he was a patient became interested in him. She watched him at a piano one day, and thereafter she did everything in her power to encourage and aid him. They fell in love. Together, they worked out ways and means for using the artificial hands for the piano. The medical staff cooperated. Ray gradually eliminated physical handicaps and mental blocks that obstructed his will to play again.

At his wedding ceremony, as Ray Leizer slipped the ring on the finger of his bride's left hand, Rabbi de Sola Pool, who officiated, intoned the traditional Hebrew prayer: "If I forget thee, O Jerusalem, let my right hand lose its cunning." The prayer carried a significance to the guests who heard it, and there was scarcely a dry eye among them.

The happy couple, wed over two years now, are the proud parents of a year-old boy, who is easily quieted and can be stopped from crying by the sounds of the piano.

Ray is attending City College where he is studying mathematics so that he can start a career as a statistician to combine with his appearances as a pianist.

Ray says, "It's not too difficult to play this way. There are little tricks you've got to use, but with practice you can make four "fingers" (the artificial limbs have two rubber-edged prongs for each hand) sound almost as good as ten" Recently he was flown to California for a single performance. He is often sent out of town to perform or speak.

Ray Leizer has strong character, determination and the stamina to persevere in the face of astounding obstacles. All who know him wish him a happy future and know he will have it.

of the Jewish point of view or their religion and history, he held to misconceptions about the ancient Jews that are unjust and untrue. His attitude often is even medieval, and his appraisal of the role of Jews in ancient times is adverse and incorrect.

Despite Shaw's rejection of the conception of Jesus held by the Protestant and Roman Catholic churches, he accepts the attitude both creeds have towards the Jewish contemporaries of Jesus. It does not matter that he is in accordance with Jews in rejecting the doctrine of the Atonement, or of Jesus's divinity or of the belief in the second coming, he still sees in Jesus a sort of human God who was a first-rate political economist and biologist, whose views are beyond cavil and whose doctrines should be applied in government today. In short, he sees in Jesus a Bernard Shaw, that is, he himself becomes the reincarnation of Jesus, much as Renan saw his own portrait in Jesus and accordingly drew it in his famous biography of Christ.

I am not concerned here with this secular deification of Jesus by Shaw. What is of importance is to call attention to his misinterpretation of the role of the ancient Jews, his misjudgment of them, and his faithful reliance on the New Testament accounts. More, Shaw has absolutely no knowledge of the development of Jewish law and religion and ethics; he is utterly uninformed about the history of the Halacha, and never went to the original sources in the Mishnah or Talmud. Nor does he seem to know anything about the great Hebrew teachers from whom Jesus derived his doctrines.

All this is preliminary to a consideration of some of his remarks in "Preface On The Prospects Of Christianity," which occupied over 100 pages as the preface to his play "Androcles and the Lion," written in 1915. Here he scattered side remarks, and we can see how he was influenced by distorted history and by an inheritance of ancient prejudice.

Even in 1915 there was no excuse for accepting without question the assumption that the Jews themselves killed Jesus. We are told on page 28, "He (Jesus) was executed by the Jews for the blasphemy of claiming to be a God. . . . The horror of the High Priest was perfectly natural: he was a Primate confronted with a heterodox street preacher

uttering what seemed to him an appalling and impudent blasphemy. . . . The claim to divinity made by Jesus was to the High Priest, who looked forward to the coming of a Messiah, one that might conceivably have been true, and might therefore have misled the people in a very dangerous way."

To state that any Jew, and a High Priest at that, might have really believed Jesus was God is the height of absurdity. It was fundamental to the Jewish religion that no man, not even Moses, could be divine. Towards the end of the Preface Shaw repeats the view that Jews killed Jesus. He says Jesus had not a civil word for priests and "they shewed their sense of hostility by getting him killed as soon as possible." Discrepancies between various manuscripts of the New Testament absolve the Jewish people. The High Priest acted as a Quisling, either for personal gain or to save himself, and handed Jesus over to Pilate who was responsible. The arguments for this view have been well marshalled, if not to some extent originated, by Dr. Solomon Zeitlin in his well-known book, "Who Crucified Jesus?" The belief that the High Priests got rid of Jesus for blasphemy or for his criticisms of the priesthood has no basis. Jesus's claim that he would sit on the right hand of God was not blasphemy; this was not the same as cursing God, which was capitally punished. As Zeitlin shows, even slanderous language against God could not be punished by death.

## THE NON-SECTARIAN HORSE

OSCAR STRAUS, who was the first Jew to occupy a post in the Cabinet and served as U. S. Minister to Turkey, went to a "restricted" hotel in Lake Placid. The management, afraid to offend so distinguished a person, decided on a tactful policy. Straus was accepted as a guest, but at the end of his stay he was presented with a bill charging him \$50 a day and \$25 for the care of his horse for one day.

Straus compared his bill with those of non-Jews in the hotel and found he had been charged exactly double. He visited the manager and said amiably, "I understand why you ask me to pay twice your rates, but my horse is not Jewish."

Shaw says that the priests, by developing their religion and carrying on the Halacha, made it impossible for the early Christians to remain Jews in spite of undergoing baptism instead of circumcision and accepting Jesus as the Messiah by holding his teaching as of higher authority than those of Moses. Shaw says it was to save the Jews from being submerged among the Christians that the teachers (the very ones who laid the seeds for the tradition in the Mishnah and Talmud after the destruction of the Temple) "set up what was practically a new religious order, with new scriptures and elaborate new observances."

The merest tyro knows that there was no new order, but a continuation of the old, and that Johanan ben Zachai substituted study for the religious observance no longer possible in the Temple. The tradition or Halacha sought to be presented by Zachai, dated before Jesus. As known, various factors were at work from the time of Ezra to the period of the life of Jesus which led to a growth of tradition, while controversies on the Halacha were engaged in between Hillel and Shammai, before Jesus announced his doctrines. In short, the Tanaim did not establish a new religious order.

Here we have examples of how a liberal man like Shaw may be misled in writing on a subject on which he has inherited the usual prejudices, as well as by his own ignorance. But this is nothing compared to the boner Shaw commits when he says that these same Jewish priests falsely created a figure whom they added to their list of accursed persons, one Jeschu, a bastard magician whose comic rogueries brought him to a bad end. And, says Shaw, it cost the priests dear when the Christians got the upper hand. In fact Shaw even states that the Jew of Jesus's time could follow Jesus without ceasing to be a Jew.

Shaw was thinking of the book "Toldoth Jeshu." The priests of Jesus's time or later naturally could have nothing to do with this piece of libelous folklore of Jesus, for it dates from the thirteenth century, certainly not earlier than the tenth. Attempts to place a compilation of the work in the fifth century have not been successful. The book was to the Jews of the Middle Ages a sort of compensation for the persecutions they



underwent in the name of Jesus. This is an entirely different matter from Shaw's views that the Christians persecuted the Jews after the libel had been composed; as a matter of fact the libel arose because of the persecutions.

Naturally Shaw, who loves paradoxes, makes statements in his Preface to "Androcles and the Lion" that even Christian ministers would not subscribe to. Let us list a few.

"There is nothing," Shaw tells us, "which a Jew or member of any other religion cannot accept in the teachings of Jesus without any question of his conversion." But elsewhere he says, "Christianity is practically statesmen now because of the doctrines that distinguished Christ from the Jews and the Barabbases generally, including ourselves."

Shaw calls circumcision a rather ridiculous foreign practice of no consequence. In defending Jesus's views on marriage, Shaw says that Jesus, while pleading for a higher life, saw the bad effects of marriage as it existed among the Jews, that it made the couples sacrifice every higher consideration until they had fed and pleased one another. Of Paul, Shaw tells us that he was more Jewish than the Jews, but this is not to be wondered at when he says at the same time Paul was more Roman than the Romans, and preached doctrines similar to some of Nietzsche's and would be quite in his place in any modern Protestant state.

And of course Shaw believes that "the chosen people" idea held by the Jews was not altogether different from the Hitler view of the German race. He tells us that the rite of circumcision marked them as the chosen people of God. Shaw in fact called this idea of the chosen people a Jewish complex, and he wrote to Lady Astor on September 28, 1939, in an attack on Hitler, that he was unfitted for state control, since he was obsessed by a Jewish complex, that of the chosen people, which has led him to wholesale persecution and robbery.

Shaw probably never heard of the Talmudic story that the Jews became the chosen people because all the other nations rejected the opportunity when the Torah was offered them. The Jews chose it—that is, they chose God. Again they made the claim as against the Christians, who held that the Jews were a cursed

people. Besides, did not the Greeks call every nation but their own barbarians?

We see then that Shaw, despite the fact that he outshone most of the great writers of the day in lauding the Jewish people, fell into some historic errors. After all, we could not expect Shaw to sit down and study the Talmud. He never dreamed that some of the false conclusions he set forth about the Jewish role in ancient times were false or could be questioned. Even some Jews entertained similar conclusions. It is for this reason that every Jew should be given a Jewish education. He may not therefore be a 100% observant for the rest of his

life, but he will be able to refute misjudgments passed upon his own peoples.

As for Shaw we are proud of his services and recognition even if we do not accept his philosophy entirely. Would that other writers had dealt as kindly with us as he has done. And does Shaw have a remedy for anti-Semitism? Yes. In his "Sixteen Self Sketches" he says: "The Jews should confront the anti-Semites not as equals, but as Joshua confronted the Canaanites, as superior beings divinely chosen to govern them." Thus he urges the Jewish people to adopt the very role of chosen people for which he has criticized them.

## INSIDE FACTS ON ZIONIST AFFAIRS

By Boris Smolar

**P**REMIER Ben Gurion's visit to the United States, and especially his talks with President Truman and Secretary of State Dean Acheson, may greatly influence the possibility of Israel getting the \$150,000,000 grant-in-aid from the U. S. Government which it has asked for. It can be revealed that prior to Mr. Ben Gurion's arrival here, President Truman was not entirely convinced that the money could be granted to the Jewish state at this time. In fact, he indicated to some Jewish leaders that he had in mind another form of aid to Israel. It was also known that the State Department was not exactly enthusiastic about the idea of giving Israel a grant-in-aid, even though so many members of Congress have openly announced their support for the bi-partisan aid bill now before Congress.

A different mood may pervade the White House and the State Department now. And speaking about moods in Washington, I hear that the U. S. Advisory Board on International Development has prepared a report which practically recommends that Iraq be the center of U. S. economic support in the Middle East. All the indications point to the fact that President Truman favors such a policy in view of the new situation in Iran, which has hitherto been the country receiving most of the American aid in the Middle East.

American non-Zionists interested in Israel are beginning to ask questions about the composition of the Jewish Agency. Officially the Jewish Agency should be

composed of Zionists and non-Zionists on an equal basis. Actually, the Jewish Agency executive comprises only Zionists. The Jewish Agency executive is now the same as the executive of the World Zionist Organization.

Zionist leaders who now demand a charter from the Israeli Government for the World Zionist Organization also want to retain the Jewish Agency for a number of reasons. They recommend that the name "Jewish Agency" be retained for fund-raising reasons as well as because of legal factors involved. The legal status of the Jewish Agency is not clear at the moment. It was never incorporated under the laws of any country, but came into being under the terms of the Mandate for Palestine given to Britain by the League of Nations. The Mandate ceased to exist with the establishment of the State of Israel, but the Israeli Government has so far not given the Agency juridical status.

A basic assumption is that the Government of Israel wishes to see the Jewish Agency function. But Zionist leaders insist that the body be wholly under the control of the World Zionist Organization and that the World Zionist executive be vested with full authority over the Agency. In fact, leaders of all American Zionist groups have decided to recommend that the governing body of the Jewish Agency should be nominated, or otherwise designated, by the World Zionist Organization. Non-Zionist leaders in the United States are, therefore, attempting to clarify the position of the non-Zionists should their formal partnership in the Agency be annulled by the Zionists.

The following is the text of sermon preached at the Brooklyn Jewish Center on the 1st day of Passover, Saturday, April 21, 1951.

**P**ASSOVER is, of course, a Jewish festival. It commemorates the emancipation of the Israelites from their bondage in the land of Egypt.

But Passover also has a universal significance; it has a message for all the world. It is the first record in human history of a people throwing off the shackles that held them enslaved for centuries. It proclaims the ideal of human freedom, the ideal holding that no man dare be enslaved, that resistance to tyranny is obedience to God.

Thank God, the Jewish problem is now on the road to solution, and we shall have a number of opportunities during this festival to discuss further aspects of the modern redemption of our people which we were privileged to behold in the creation of the State of Israel.

Today I want to think of Passover in terms of the world. We Jews are part of the world, and our safety is linked with the safety of the world. Only if the entire world will be at peace can we Jews here—and our brethren in Israel—feel truly at peace.

The world today, alas, is also engaged in a struggle against modern Pharaohs. What can the world learn, what can America learn, from the ancient Passover story? It is the uniqueness, the beauty of our religion—Judaism—that it is concerned with living problems. They misunderstand Judaism who think that our religion thinks only in terms of ritual, of prayers and ceremonials. These are only a means to an end, and the end—the purpose of Judaism—is to give us a *Torat Chayim*, a Law of Life, an *Urach Chayim*, a Philosophy of Life, a *Weltanschauung*, that shall help us to face all issues and all problems in our every-day life.

I want to start my analysis of the Passover story with a scene from the latter part of the drama of the Exodus. You recall the story, how Pharaoh was finally forced to yield to the demand of God to let the Israelites go. But no sooner had the erstwhile slaves left his land, when Pharaoh changed his mind and was determined to bring them back to bondage. You remember the conclusion of the tale—how the waters of the Red

## A Realistic Commentary on The MacArthur Situation Taken from Ancient Sources

# THE DANGERS OF EXCESSIVE HERO-WORSHIP

By DR. ISRAEL H. LEVINTHAL

Sea miraculously divided so that the Israelites made their way safely to the other shore, whereas, when the Egyptians pursued them, the waters returned and all the hosts of Pharaoh were cast into the sea.

The Rabbis in the Talmud (Megillah 10b) add a fine touch to this tale. "When the ministering angels saw the destruction of Israel's oppressors they began to sing a song of joy. But the Holy One immediately stopped them and chided them: *Maase yodai tov'im b'yam, v'atem omrim shirab*, My creatures—the creation of My hands—are drowning in the waters of the sea, and ye indulge in singing!" What a remarkable tale! I doubt if in all the world literature, if in the writings of any people or of any religion, you will find a comparable utterance. Mind you, the Egyptians were the cruel oppressors of our people for centuries; they defied God's command to let Israel go free. One would imagine that the Rabbis would want to picture both the angels and God rejoicing at the destruction of Israel's enemies. But no! God rebukes the angels when they begin to sing. "Even though they are My enemies, they are still My children!" In sadness, He cries, "How can one sing or rejoice when the creation of My hands are drowning in the waters of the sea!"

Oh, if the world would but adopt this attitude which the Rabbis tried to inculcate in us, what a different world we would behold. Wars would disappear, and hatred between man and man would be no more.

Now it is true that God had to bring upon the Egyptians the *makkos*, the ten plagues, in order to force Pharaoh to let the Israelites go free. But God was not happy about it. Have you ever asked yourself when you read this ancient tale in the Bible or in the Haggadah as you sat at the Seder table, why didn't God send the tenth plague first? The plague of the first born was the one that compelled obedience on the part of Pharaoh.

It was the most effective weapon that could be used against the oppressor—what the atom bomb is in our hands today. Why didn't God inflict Egypt with that plague at once? And have you noticed that after each plague—and before inflicting the next—God sent Moses and Aaron to talk to Pharaoh, to plead with him to yield to the Divine command? God did not want to increase the area of suffering inflicted by the *makkos*; He was interested only in bringing freedom to the enslaved. It was only after Pharaoh refused to yield to reason, after he went back on his word again and again, that God was forced to send additional plagues upon him. Nine times God repeated this performance of sending Moses and Aaron to speak to Pharaoh. He did not fear being termed an appeaser, or charged that He desired to conciliate Pharaoh. He wanted to avoid human destruction, to do everything possible to achieve His purpose with the least possible human suffering. And it was only after Pharaoh again stubbornly tried to force the Israelites back into Egypt that God had to drown him and all his pursuing hosts in the waters of the Red Sea. But again it was with sadness in His heart as He bemoaned the drowning of *Maase yodov*, the creation of His hands. And to this day, more than 3,000 years after that event, we Jews, as we sit at our Seder table and read the account of the plagues, pour from our cups of wine a few drops as each plague is mentioned to attest our regret and our sorrow that these plagues of suffering had to be inflicted upon our enemies.

The drama against oppressors is being re-enacted today. We are once more faced with Pharaohs bent upon aggression, determined to force their way of life upon other peoples and nations, to enslave their minds and souls. I think that the drama of the Exodus from Egypt has a message for America and for the

world today; indeed it goes to the very essence of the argument now raging in our land and threatening to divide our beloved America into two hostile camps. It is not just a question of individuals—President Truman or General MacArthur. It goes much deeper; fundamentally it is a clash between two attitudes towards our enemies. On the one hand there is the view that our enemies must be crushed. We are to think of them only as enemies who must be done away with as quickly as possible. We must start with the tenth plague—our deadliest weapons, and try to drown them in the Red Sea of blood.

The other view holds that even our enemies are *Maase yodov*, "the creation of God's hands." We must try to prevent the spread of bloodshed. We must use every possible means to limit the area of destruction. We had to inflict the first plague of blood in Korea, but before we proceed with further plagues we must try to do all that is humanly possible to achieve our goal—the prevention of aggression through means other than the spread of plagues. And the defenders of this view think not only of our enemies as the "creation of God's hands," but they think too of our own sons, our legions—surely *Maase yodov*, the creation of His hands. If the world is to face another Red Sea, we cannot expect the ancient miracle to be repeated. Miracles are miracles because they happen but once. Not only our enemies, but many of our own sons, too, will drown in the sea of blood. Destruction will not be limited to one area; the whole world will be encompassed by the plagues. I believe that President Truman instinctively expresses and upholds this view, so analogous to the attitude revealed by the Bible in this ancient Passover tale.

Now, it may well be that in the end, just as it happened in Egypt, despite all our efforts to bring about a cease-fire and an arrangement by which peace can be restored, further plagues will have to be inflicted upon our enemies, that despite all our attempts to limit the destruction, the sea of blood will have to be traversed. But at least our conscience will be clear; we will know that we were not the guilty ones responsible for the world cataclysm.

And the grave danger that faces Amer-

ica today is that those who uphold the former view, who do not hesitate to advocate the spread of the present conflict, will utilize the great popularity of General MacArthur and the genuine desire on the part of all Americans to show him their appreciation for his great service as soldier and general, to confuse the American mind and thus force them into a path that would lead to a global war. For we must remember that there are, unfortunately, large groups who hate the very name of President Truman and who still revile the name of Franklin D. Roosevelt. There are others who look for political advantage and who will do all in their power to make political capital out of the present emotional welcome to a great soldier. It required tremendous courage on the part of President Truman to have done what he did. He knew how his opponents and the opponents of his policy will take advantage of the great popularity of General MacArthur to blind the eyes of our people to the real problem that faces us. But he rose to the occasion, and at the risk of personal unpopularity, he let the spirit of the Bible guide his thoughts and his deeds.

Let me not be misunderstood. I join with all America in a desire to pay a deserved tribute to General MacArthur for a life-long devoted service to America as one of the great generals of our age. We should welcome him and honor him on his return to our land. But we should not lose our heads. Let us not deify him and surround him with the halo of statesman or prophet. A man may be a genius as a general and yet have no claim of genius in other fields.

We Jews have been warned by our tradition against the danger of excessive veneration of any individual, no matter how great he may be nor how valuable his service was. Have you ever noticed that the Haggadah, the book that tells in detail the entire story of our redemption from Egypt, fails to mention the name of Moses? Mind you, no human being played a greater role in that entire drama than did Moses. And yet, with the exception of one slight reference where his name appears in a Biblical verse that is quoted, the author of this book ignores him completely. It is a significant fact, but it attests to the wisdom of the Jewish genius. Moses has his place

in history, and no one can detract from his glory. But the author of the Seder ritual wanted the Jew to concentrate on the ideal for which Moses labored—the ideal of human freedom—and not on the individual who fought for it and achieved it. We, too, must guard ourselves from the danger of turning our esteem of a great soldier into a blind worship of a new redeemer of America's fate.

More than 3,000 years have passed since the Israelites were freed from the bondage of Egypt. But the struggle against Pharaohs still continues. Let us hope that our enemies may yield to our efforts and pleas for an end to the present Korean plague—so that further plagues of destruction may be avoided. And let us hope, too, that the day will not be distant when all men and all nations will be able to join the angels on high in singing a song of praise and joy for the triumph of peace and brotherhood and the recognition that all men are *Maase yodov*—the children of the one living God!

## Awards For Achievement

THE Harry Kovner poetry awards, given annually by the Jewish Book Council of America for works of poetry in English, Yiddish and Hebrew, were presented to Judah Stampfer for his book of English poetry, "Jerusalem Has Many Faces"; to Ber Lappin for his volume of Yiddish poems, "Der Fuller Krug," and to Aaron Zeitlin, for his "Sherim U' Peomot," in Hebrew.

The Council awarded the Samuel H. Daroff prize for fiction to Soma Morgenstern for "The Testament of the Lost Son," and a testimonial to Dr. Joshua Bloc, chief of the Jewish Division of the New York Public Library, for his unique contributions to Jewish literature.

★

Jacob Blaustein, President of the American Jewish Committee, has been awarded the Gottheil Medal of the Zeta Beta Tau Fraternity "for outstanding service to Jewry in 1950."

★

Lamine Bey, ruler of Tunisia, awarded the Ribbon of Nichan Iftikhar, Tunisia's highest order, to Tunisian Chief Rabbi David Bembaron. Another Tunisian Jewish leader; Felix Samama, was awarded the Legion of Honor by the French Government.



# NEWS OF THE MONTH

**A**LTHOUGH Israel has accepted the cease-fire order issued by the U.N. Security Council in connection with the Israeli-Syrian conflict, two problems still cause the Israeli authorities anxiety, Acting Premier Moshe Sharett told Parliament. These problems are: The security of the Jewish settlements in the demilitarized zone and the presence of Syrian para-military forces in that zone. "The Government is resolved to do its utmost—primarily with the assistance of the United Nations—to remove such forces," Mr. Sharett said. He pointed out that the Israel-Syrian conflict which seemingly broke out over the drainage of the Huleh marshes by Israel "has its real roots in the unclear terms of the Israel-Syrian armistice agreement and especially in Syria's exaggerated demands regarding certain Huleh areas—demands which Israel has always rejected and finally rejects today."

Israel's Premier David Ben Gurion greeted more than 1,000 dignitaries in Washington at a reception tendered in his honor, and on the occasion of the third anniversary of Israel's independence, by Ambassador and Mrs. Abba Eban.

Because of the austerity in Israel, there was no display of lavishness at the reception. The decorations included blue and white gladiolas flown from Israel. Among the guests were ambassadors of many countries, military officials, cabinet members, leaders of Congress. The refreshments included wine, chocolates and cigarettes made in Israel.

The Premier will be the guest of honor and principal speaker at the United Jewish Appeal's extraordinary National Action Conference to be held in Chicago on May 26 and 27.

The two-day conference will serve as a national third anniversary celebration of Israel's independence, as a tribute by American Jewry to Mr. Ben Gurion's leadership of the Jewish state, and as an emergency effort to plan the next steps for the rescue and transfer to Israel of tens of thousands of Jews from Romania, Iraq, Libya and other parts of the world.

Arturo Toscanini and Bruno Walter are believed to have cancelled their engagements to conduct at the 1951 Salzburg Music Festival because of the recent anti-Jewish excesses by police and neo-Nazis in Salzburg.

The Boston Mayor's Committee on Civic Improvement has been called upon by the Jewish Community Council to take immediate action following receipt during the past few days of reports of new incidents involving Jewish youths and attacking hoodlums in the Dorchester and Roxbury area.

A public meeting which had been planned in Dorchester for tomorrow has been cancelled by the Community Council pending the action of the Mayor's Committee. In the meantime, new disturbances were reported to have taken place at a terminal, resulting in injuries to at least two Jewish boys and one bystander, a non-Jew, who came to the assistance of one of the Jewish youngsters and was himself set upon by the attacking gang.

The Montreal 1951 United Israel Appeal—the first launched under the auspices of the National Conference for Israel and Jewish Rehabilitation—exceeded its objective. The sum of \$1,837,992 has been raised. The objective was \$1,837,500.

The Los Angeles Municipal Art Gallery held an exhibition of art works by leading Jewish artists in celebration of the third anniversary of the state of Israel.

The American Jewish Committee adopted a declaration demanding "a speedy and fair settlement of the problems involved in the restitution of property to the victims of German Nazism." The declaration also demanded that "the Jews who wish to remain in Germany should be granted full equality of rights and freedoms, and conditions should be such as to permit them to live a free and dignified life there."

The libel suit of Henry H. Klein, one of the defense lawyers in the famous wartime sedition case against the American Jewish Congress, and Samuel Caplan, editor of Congress Weekly, resulted in a unanimous verdict for the defense. Klein had complained against an editorial published in Congress Weekly in 1944 at the time of the sedition trial against Joseph McWilliams, Elizabeth Dilling and others. The jury in the Klein case, tried before Justice Dennis Cohan in N. Y. Supreme Court, unanimously found for the defendants.

The New York Guild for Jewish Blind spent \$687,587 during 1950 to help more than 3,200 blind persons, it was revealed today in the annual report published by the organization. The report shows that the Guild incurred a deficit of more than \$28,000 during the year.

A large bronze statue of Mordechai Anielewicz, commander of the Warsaw Ghetto forces who rose against the Nazis in 1943, was unveiled at Yad Mordechai, the Israeli kibbutz named in his memory. Ten thousand attended the ceremony and heard tributes to the Ghetto fighters and the 6,000,000 Jewish victims of the Nazis by Knesset Speaker Josef Sprinzak, Berl Locker, chairman of the Jewish Agency Executive, and others.

The United States Government was urged to approach Israel diplomatically for consultations concerning the defense of the Middle East against Soviet aggression. The suggestion was made by Senator Irving M. Ives at a meeting in Carnegie Hall commemorating the third anniversary of Israel's independence.

Five Israeli Army officers were named to the United Nations Panel of Field Observers, a standing group from which the U.N. may select personnel for assisting U.N. field missions in observation and supervision. They are Maj. Aloof Omar, Maj. Zeev Shoham, Capt. Dov Amir, Capt. Aryeh Gal and Maj. Jonathan Preydan.

The American Jewish Congress announced that its national executive committee unanimously voted to expel seven officers of the Manhattan Division and one member of the Philadelphia Division, suspended the rights of 13 other persons

(Continued on page 18)

# NEWS OF THE CENTER

## Rabbi Israel Goldfarb Guest Preacher This Sabbath Morning, May 26

This Sabbath morning, May 26th, we shall have the privilege and pleasure to have as our guest preacher, Rabbi Israel Goldfarb, Rabbi of the Congregation Beth Israel Anshei Emes, the oldest Jewish congregation in Brooklyn. Rabbi Goldfarb is well known to our community and he will be a guest as the grandfather of one of the Bar Mitzvah lads, Henry Michelman, who will be called to the Torah at our services this Sabbath.

## Annual Consecration Services To Be Held On First Day of Shevuoth

Our annual Consecration services will be held on the first day of Shevuoth, June 10th, and an especially attractive program has been arranged in which all of the girls of the Consecration class will participate. There will be a Cantata, "The Tablets of Sapphire," adapted by Rabbis Lewittes and Saltzman from the original script by Dr. Louis I. Neumann. The music will be provided by Sholom Secunda, assisted by Naftali Frankel, the music director of our Junior Congregation and Hebrew School.

## Academy Graduation Exercises

The graduation exercises of the Center Academy will take place on Wednesday, June 13th, at 10 a.m. in the auditorium of the Brooklyn Jewish Center. In keeping with the school's tradition the graduates will present two original plays—one in English and one in Hebrew—which they are now writing. Parents and friends of the Center Academy are cordially invited to attend.

The boys and girls who will receive their diplomas on the completion of the prescribed courses in Hebrew and in secular studies are: Carol Ann Amreich, Joyce Gail Banowitch, Richard Cohen, Esther K. Dworetzsky, Janet Feldman, Charlotte Robin Finkel, Leonard Green, Aaron Levitt, Debra Sue Levant, Neil Howard Naidech, Jane Satlow, Joan Scheff and Jonathan Silver.

The annual Lag B'Omer celebration was held at Prospect Park on Thursday, May 24th. Mr. Barney Ain graciously accepted the supervision of the festivities. Mr. Ain, a member of our Board of Trus-

tees, is in charge of athletics for the Amateur Athletic Union of New York City. An enjoyable and interesting day was spent by all.

A festive assembly was held at the Center Academy on Thursday, May 10th, in commemoration of the third anniversary of the establishment of the State of Israel. The seventh grade students were in charge of the assembly, and they prepared the program for it. Their original skit gave an interesting portrayal of the fight which the Jews waged for their ancestral National Home. The narrative was enlivened with clever pantomime and appropriate musical accompaniment.

We are gratified to report that in the drive for the Jewish National Fund this year our students contributed the handsome sum of 719 dollars.

## Young Married Group Has Successful Annual Affair

The last meeting of the Young Married Group brought to a climax long months of planning and anxiety on the part of our committee chairman, Alvin Jeffer, and his hard-working committeemen. It was the long-heralded third Annual Affair and it was a huge success. There were 100 couples, many of whom had attended our previous two affairs and all of whom agreed that this year's affair was outstanding and unsurpassable from any viewpoint. The Dining Room was a picture of elegance with its beautiful table settings—a floral centerpiece for each table, glowing red candles, silver compote dishes filled with chocolate cookies and cake as well as cigarettes for all. Lending further to the air of festivity was the magnificent smorgasbord table piled high with tempting tidbits and completing the array, the circular bar with all kinds of drinks and hors d'oeuvres. Our compliments to Marvin Blickstein who led the orchestra which was enjoyed so much and hats off to the marvelous three-act show which left everybody gasping with laughter. What made all the worry, planning and anxiety really worthwhile was the fact that all were able to make a substantial donation for the proceeds to the United Jewish Appeal.

To finish this season's activities, there was a game night on May 9th; election of officers on May 23rd; and the traditional Square Dance on the roof is scheduled for some evening in June.

We sincerely hope that the success of this season's efforts will inspire many more of our young married members to participate with us regularly in our attempt to form a secure and well integrated Young Married Group of the Center.

## Junior League News

The evening of May 29th will provide the highlight of Junior League's social season—The Annual Spring Formal. On that evening we will have our fourth affair of this type. The music will be provided by Irwin Goldfader and his orchestra.

The Junior League welcomes any college-age Center member who has not met with the group and cordially invites all Center youth to join in on that evening. Boys and girls are asked to write to Selma Bransky, Chairman of Arrangements, in care of the Junior League of the Brooklyn Jewish Center, for information regarding this affair.

The weekly "Roof Meetings" will start on Thursday evening, June 7th. Social programs, appropriate to the setting, have been planned for these meetings.

## Sabbath Services

Friday evening service at 6:00 p.m.  
Kindling of Candles 7:55 p.m.  
Sabbath Services, "Behar," Leviticus 25:1-26; Prophets — Jeremiah 32:6-27 will commence at 8:30 a.m.  
Mincha services at 6:00 p.m.

Rabbi Goldfarb will preach on the weekly portion of the Torah.

The lecture in Yiddish this Saturday afternoon will be delivered by Rabbi Gerson Abelson at 5:30 p.m.

## Daily Services

Morning services at 7 and 8 o'clock.  
Mincha services at 8:00 p.m.

## Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Harry Aaronson of 355 Lefferts Avenue on the Bar Mitzvah of their son, Edward, which was celebrated at the Center on Saturday morning, May 19th.

## THE YOUNGER MEMBERSHIP

ON TUESDAY, May 15th, the Officers and Members of the Executive Committee of the Young Folks League were duly installed by our Rabbi, Dr. Levinthal. Dr. Levinthal's address was most inspiring and we will surely take new heart from his words and rededicate ourselves to the task of building a more purposeful organization.

All of us are perplexed during this age of recurrent world wars. We hope against hope that there is a way out and that world catastrophe is not inevitable, as some of our pessimistic commentators insist. Whatever the future may hold in store for us it will certainly call for great inner strength of character and mind. Where shall we find that tranquillity to successfully meet the challenge confronting our nation? Much of this strength can be secured, I believe, through greater participation and activity in communal enterprises. There was never a time when the community needed the individual more—and—when the individual needed the community. Therefore it is essential that we of the younger membership become active participants in the affairs of our Brooklyn Jewish Center and Young Folks League. Whether it be in the field of religion, culture, social action or Civil Defense you will find our organization in the forefront of these causes.

### New Activities

A choral group will be organized composed exclusively of Young Folks League Members under the professional direction of Naftale Frankel.

\* \* \*

We shall try to organize a folk dance group under professional direction. Both the Choral and Dance Groups would be integrated with our very fine dramatic group under the leadership of Herb Levine, to give our organization a well-balanced art group, able to perform publicly.

\* \* \*

We shall extend the scope of our newspaper and print it in a better format.

\* \* \*

Looking toward the future, all of us on the executive board realize the importance of developing new leadership so that the continuity of our organization

and consequently its effectiveness will not be jeopardized. This work will engage much of our energies.

—MILTON REINER, *President, Young Folks League.*

(Note from the Editorial Board of the "Review": We wish to congratulate the Younger Membership on a well-produced and readable newspaper.)

### Acknowledgment of Gifts

We acknowledge with thanks receipt of donations from the following for the purchase of books for our Library, Prayer Books and Taleisim:

Dr. and Mrs. Charles Berk in honor of their son Paul's Bar Mitzvah.

Mr. and Mrs. Joseph N. Blumberg in honor of the birth of a grandson, Neil Howard Blumberg.

Mr. Harold Goodstein in memory of Mrs. Dora Rubenstein, mother of Mr. David Rubenstein.

Mr. and Mrs. Bernard Horowitz.

Mr. Benjamin Nadel, in memory of Mrs. Henrietta Goldman, mother of Mrs. Solomon Mitrani.

### Bar Mitzvahs

A hearty Mazel Tov is extended to Dr. and Mrs. Jacob Levitt of 668 Eastern Parkway on the Bar Mitzvah of their son, Aaron Paul, which will be celebrated at the Center this Sabbath morning, May 26th.

Congratulations are also extended to Mr. and Mrs. Abraham Michelman of 789 St. Marks Avenue on the celebration of their son, Henry's, Bar Mitzvah at the Center this Saturday morning, May 26th.

### Additions to Library

The following books have been added to our Library for circulation:

Treasury of Jewish Humor — Nathan Ausubel

What the Jews Believe — Philip Bernstein

One Foot in America — Yuri Suhli

Linden Road — Miriam Bruce

Ho-ge-nu U-mo 'a-denu — Zev Homsky

Sholom Ash and Christenthum — Hayyim Lieberman

Toledoth Amu-nu-bizeman Ha-ho-dvah — Efraim Shmuele

The Age of Longing — Arthur Koestler

The Link and the Chain — David Miller

Seder Tefilah — Rabbi Abraham Isaac Kuk

Gesamelte Schaften — Michael Kaplan

## SQUARE DANCING

*Sponsored by the*  
**YOUNG FOLKS LEAGUE**

*Led by a Professional Caller*

**TUESDAY, MAY 29, 9:00 P.M.**

Prizes will be awarded for the best male and female costumes

*Refreshments*

## THE CHILDREN SPEAK AT THE CENTER ACADEMY

FROM the point of view of our boys and girls the Seder (held this year on Tuesday, April 17th) is perhaps the most memorable event in the school year, and understandably so, because it abounds in activities which are vital and purposeful to the youngsters. Every pupil in the school has an important part in the arrangement and in the preparation of the Seder.

Chairmen with their committees, dressed in their best holiday attire, hurry to and fro, covering tables with white festive cloths, arranging matzoth in hand-made matzah covers, preparing charoseth and seeing to it that the "zrioa," egg, and the other ingredients are placed in proper order on the Passover plate.

By putting fresh flowers on the tables the children reemphasize the fact that, besides being the Holiday of Deliverance, Passover is also the Chag Ha-Aviv, the Holiday of Spring.

When all preparations are completed, and teachers, pupils and guests are assembled, the solemn moment arrives: Dr. Levinthal performs the Bedikath-Beur Chametz ceremony. He is assisted by representatives from our primary grades, who see to it that no single crumb of bread remains in the building.

Since the Center Academy is a child-centered progressive school, the Seder proper is conducted not by an adult, but by the pupils themselves, under the lead-



ership of the graduating class. To one of the graduates goes the honor of being chosen "Father-King." (This year the "Father" was Aaron Levitt and the "Mother" Carol Ann Amreich.) Rabbis, teachers, officers of the school and of the Center, parents and guests—all join in the ceremony, but the leaders are the students. All remain standing while the "Mother" of each grade blesses the holiday candles as she lights them. Looking solemn in his white kitel, the "Father" then follows the piano in the traditional Kiddush chant. Next comes the "Haggadah," the "Kneidlach" and the "Haggadah" again in the age-established order.

However, there is always a new note in our Seder: each year original music is created to a passage of the "Haggadah" by the graduating class. This year it was a beautiful tune to "Hah lachman anyah—This is as the bread of affliction." The musical quality of the tune was appreciated by the audience.

We would like to point out here the important fact that in the Center Academy all holiday observances form an integral part of the school curriculum, which is designed to give the children the Hebraic and Judaic knowledge necessary for intelligent Jewish community living, and, what is just as important, it is designed to endear the Jewish way of life with the youngsters.

Our Seder may be a fair illustration of the manner in which children live and learn in the Center Academy of the Brooklyn Jewish Center.

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## ANNUAL SPRING MEMBERSHIP FORMAL

*Sponsored by the*

### JUNIOR LEAGUE

of the

BROOKLYN JEWISH CENTER

TUESDAY, MAY 29

*Limited to Members Only.*

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## IN THE HEBREW SCHOOL

Impressive assemblies in honor of the third anniversary of Israeli independence were held on Sunday, May 6th, and Monday and Tuesday, May 7th and 8th. The program consisted of the following: National Anthem; Hevenu Shalom; "Restoration of Zion"—led by Jane Amster; Ein Kelohenu; Yerushalayim sung by Barbara Kaplan, Paula Spinrad and Myrna Ziegler; Sim Sholom; Excerpt from Israeli Declaration of Independence—Carole Seslowe; Kachol Yam Ha-Mayim, sung by Susan Spinrad; Kinneret sung by Allen Schafer; America the Beautiful; Remarks by Rabbi Mordecai H. Lewittes; Prayer of Thanksgiving; Hatikvah. The singing was led by Mr. Naftali Frankel.

The General Organization under the presidency of Robert Rood has arranged for a Film Festival on Sunday, May 27, 1951. The proceeds of this festival will go to the United Jewish Appeal as an additional contribution beyond the regular sum allocated by the Keren Ami of the Hebrew School. Mrs. Beder is faculty adviser of the G. O.

The concluding P.T.A. meeting of this season was held on Tuesday, May 22nd. The feature of the evening was a play "My Brother's Brother" written by Morton Wishengrad, produced by the Sisterhood Players, directed by Mrs. Lila Leonard; musical arrangements by Mr. Sholom Secunda; vocal selections by Cantor William Sauler. The following officers were unanimously elected for the coming year: Mrs. Sarah Epstein, President; Mrs. Rose Davis, Mrs. Virginia Granovsky, and Mrs. Florence Gluckman, vice-presidents; Mrs. Rose Klepper, Recording Secretary; Mrs. Rose Bromberg, Corresponding Secretary; and Mrs. Fannie Buchman, Treasurer. In recognition of Mrs. Kushner's outstanding services to the P.T.A. during the past four years, she was unanimously elected honorary president.

The assembly of May 20th featured a play by the students of grade 5 under the direction of Mr. Lloyd Altman. The play was "Joseph Interprets Pharaoh's Dream."

The closing Post Bar Mitzvah breakfast of the season was held on May 20th and featured a special film strip relating to the festival of Shavuoth. Mrs. Davis and Mrs. Flamm of the Hostess Committee were in charge of the arrangements for the breakfast.

Athletic events in honor of Lag B'Omer were held by the pupils of the Hebrew School on Wednesday and Thursday, May 23rd and 24th. Teams bearing the names of the heroes of Lag B'Omer—Akiva and Bar Kochba—competed for the prizes.

Preparations are now being made for the commencement exercises on Sunday, June 17, 1951. At that time the cantata "What is Torah" will be presented. In addition our school is cooperating with the Brooklyn Jewish Community Council in sponsoring the Community Graduation to be held at the Brooklyn Jewish Center on Monday, June 25, 1951, for graduates of all Hebrew schools in the neighborhood.

## NEWS OF THE MONTH

*(Continued from page 15)*

in New York and Philadelphia to hold any elective or appointive office in the organization for periods of two and three years and directed the dissolution of the Manhattan Division.

The action of the executive committee followed the presentation of reports by two committees appointed earlier this year by Rabbi Irving Miller, president. The Manhattan group were found guilty of a series of charges including violations of Congress policy, misrepresentation of its program, and circumvention of normal administrative routines. The Philadelphia members were charged with conduct inimical to the welfare of the American Jewish Congress. "There can be no room for those who, while mouthing the slogans of democracy, refuse to accept the elementary responsibilities of democratic discipline within the movement."

### Correction

In the April issue of the REVIEW the name of Leo Shpall was inadvertently omitted as the author of the editorial "Noah's Ararat."

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BORINOFF, JOSEPH

Res. 349 Crown St.

COHEN, EDWARD T.

Res. 150 Lefferts Ave.

Bus. Jewelry, 37 W. 47th St.

Married

*Proposed by* Irv. R. Toben

HELD, MISS ILENE

Res. 30 Balfour Pl.

*Proposed by* M. Robert Epstein,

Aaron A. Berman

KAMINSKY, JACK

Res. 320 Empire Blvd.

Bus. Liquor, 513 Franklin Ave.

Married

*Proposed by* Harry L. Berger

KAY, ARTHUR

Res. 1030 Dumont Ave.

Bus. Jewelry, 15 W. 36th St.

Single

*Proposed by* Herman Rubin,

Harry Cohn

LAMPAL, EUGENE

Res. 210 Clinton Ave.

Bus. Shoes, 372 DeKalb Ave.

Married

*Proposed by* Maurice Bernhardt,

Joseph Goldberg

LENER, CHARLES

Res. East 92nd St.

Bus. Teacher, P. S. 50

Single

*Proposed by* Sol B. Daniels

LEVY, SYDNEY V.

Res. 919 Park Pl.

Bus. Rags, 31 Greene St.

Married

MALAMENT, SIDNEY

Res. 608 Sackman St.

Bus. Shows, 1775 Bway.

*Proposed by* Arthur Levine,

Paul Kotik

MENDELSON, MISS CLARICE

Res. 1372—41st St.

ORINGEL, MISS SHIRLEY

Res. 894 Saratoga Ave.

*Proposed by* Bernard Strier,

Jules W. Gold

ROSENBERG, MISS FRANCES

Res. 402 Jerome St.

SAMEROFF, A. R.

Res. 758 Miller Ave.

Single

*Proposed by* Herman Rubin,

Harry Cohn

SCHERE, MISS MAY

Res. 1305 Avenue U

SCHNEIDER, JEROME P.

Res. 617 Empire Blvd.

Single

*Proposed by* Louis Schneider,

Joseph Goldberg

The following have applied for reinstatement:

COVITZ, MISS SHIRLEY

Res. 2041 Pacific St.

*Proposed by* Ethel Markowitz

OLOFF, MORRIS

Res. 672 Empire Blvd.

Bus. Shoes, 166-25 Jamaica Ave.

Married

*Proposed by* Morris Hecht,

Bill Friedman

RADWELL, LOUIS

Res. 128 Woods Ave., Malverne

Bus. Scrap Metal, 258 No. 10th St.

Married

SUCHMAN, MAX

Res. 1522 Remsen Ave.

Single

*Proposed by* John Dunaif,

Ben Goldberg

TARLOFSKY, GUS

Res. 1751 E. 10th St.

Bus. Building, Flushing, L. I.

Married

SAMUEL H. GOLDBERG,

*Chairman, Membership Committee.*

"Music Under the Stars"

Tickets On Sale at Center

The third annual "Music Under the Stars" will be held at Ebbets Field, on Saturday evening, June 16th. As in the past, this promises to be an outstanding musical performance in which many stars of radio, stage and television fame will participate, among them the celebrated Metropolitan tenor, Jan Peerce, and the New York Philharmonic Symphony Orchestra.

The committee is again headed by Mr. Abe Stark, a member of our Governing Board, and the proceeds will go to the American Fund for Israel Institutions, a very worthy cause. The Center committee is headed by Mr. Frank Schaeffer. We appeal to all Center members to assist in making this event an outstanding success by purchasing tickets for themselves, members of their family and friends. Tickets for choice locations are available at the office of the Center. Please call in person or telephone HY 3-8800.

## FAVORITE RECIPES of FAVORED PEOPLE

By Terry Elman

**K**LARI SZARVAS, harpist with the Israel Philharmonic Orchestra, and her husband, Josef Weissgerber, are one of the married couples who recently toured America with the Israel Philharmonic Orchestra. When I asked Mrs. Weissgerber what she thought of our American foods she said that "Chicken is King." After the reception for the Orchestra, in Washington, D. C., where she accepted the key to the city for the Orchestra, she and her husband were dined so much that by the third day both she and her husband were ill.

Klari and her husband have been living in Israel for the past twelve-and-one-half years. The only thing they disagree on is how a salad should be eaten. Her husband, born in Greece, likes his salad and vegetables without any seasoning or dressing while she likes hers with the usual sugar, vinegar and salt. Or as Mrs. Weissgerber said, like the Israelis eat their salads. Both artists are fascinated by our kitchen gadgets, especially electric mixers and blenders.

Here is Mrs. S.'s recipe for an unusual Greek Salad:

6 herrings, cleaned, skin and bones removed, and soaked overnight; ¼ cup onions; ½ cup pickles; 4 stalks celery; 3 tablespoons horseradish; 4 apples; 1½ cups pickled beets; 3 large cold boiled potatoes; 1 cup almonds; vinegar to taste; 4 hard boiled eggs; some parsley; sugar.

Cut herrings in pieces or strips. Chop all ingredients but eggs, and mix thoroughly. Rub yolks of eggs through a fine sieve and chop whites; decorate the mounds with alternate strips of white and egg yolks.

### Personal

Mrs. Morris B. Levine of 687 Montgomery Street has been elected President of the Brooklyn Region of Hadassah.

### Congratulations

Heartiest congratulations and best wishes are extended to:

Dr. and Mrs. Bernard Smulow of 255 Eastern Parkway on the birth of a daughter, Deborah Jane, to their children, Mr. and Mrs. Gerson Berse of Plainfield, N. J., on April 26th.

# PAGING SISTERHOOD!

*Mazel Tov, a "Shebe chiyann," and loud hosannas on this, the third anniversary of the independence of the state of Israel! Because of men like David Ben Gurion, now in our midst, American Jews have a greater dignity and the hope of a permanent home. Boruch Habu, Ben Gurion! We salute you and the nation you represent!*

—SARAH KLINGHOFFER,  
President.

## Jewish Women of Achievement

In ceremonies honoring three leaders of national Jewish women's organizations, Sisterhood presented our second Annual "Jewish Women Of Achievement" program on April 30, before an audience of about 700 women who filled our synagogue, adding further luster and sanctimony to a beautiful sanctuary. After a pertinent invocation dedicated to women, delivered by Rabbi Saltzman, Chairman Sarah Epstein cordially welcomed members and guests. Sisterhood marked Israel's third birthday during the social hour when a huge birthday cake adorned the refreshment table and all of the guests enjoyed coffee and fruit.

A fine musical interlude presented by Cantor William Sauler and soprano Doris Siegel, under the direction of Sholom Secunda, our Music Director, preceded the featured program. In an eloquent tribute to leadership, Rabbi Levinthal praised the efforts of Sisterhood. He said in effect, "I can't keep up with Sisterhood's programs—always something new, exciting and interesting." Mrs. Sarah Klinghoffer, our President, then explained the purpose of occasion, stating that not only were these leaders to receive Citations but that Jewish women would learn from them the objects of their organizations and the ideals that motivate Jewish women to serve so many causes. Explaining the true connotation of "achievement," she introduced first Mrs. Mollie Golub, National President of the Mizrahi Women's Organization, whose clear exposition of the aims of Mizrahi, the major religious-Zionist group in the United States, proved revealing to many who were not aware of the scope of its work.

Judge Justine Wise Polier, the next speaker, National President of the Women's Division of the American Jewish Congress, truly epitomizing the humanitarian and liberal characters of her sainted parents, Rabbi Stephen S. Wise and Louise Waterman Wise, cited in her address the communal work which was the chief program of Congress and the impact her organization had had on civil affairs as they affect Jews in the United States.

Speaking for the National Women's League of the United Synagogue, National President Marion Siner stressed the obligation of Jewish women toward the Synagogue, the Sabbath and Torah, her message directing her listeners to affiliate themselves actively with a synagogue so that they could teach the pattern of Jewish living to their children.

All of the speakers accepted the beautifully laminated, hand-printed Citations with humility, saying it was the organization they represented that deserved the award, not the standard-bearers. Coincidentally, all three speakers are members of the bar, and all are vitally interested in every phase of Jewish and civic endeavor. The afternoon proved most

stimulating, educational and inspiring, and we look forward to our third Annual "Jewish Women Of Achievement" with equal pleasure, for the American Jewish community has many capable leaders among its women, each meriting public recognition.

## General Meeting

With proper emphasis on mother and the day especially set aside to honor her, Sisterhood enjoyed its May general meeting. A beautiful prayer, written and delivered by Lila Leonard, invoked the Lord's blessing upon Mother and reaffirmed her right to be honored and loved always. Our President, Sarah Klinghoffer, then proceeded with the order of business. Important Sisterhood plans include encouragement of the purchase of Israel Bonds, generous and immediate contributions to the United Jewish Appeal, support of all Women's League functions, Music Under the Stars, etc. Final proceeds of our Torah Luncheon were announced with pride, by Chairman Sarah Kushner. The particular purpose of the meeting, election of Sisterhood officers and the Executive Board, was carried out with formality and protocol, Chairman of Nominations Bertha Zirn presenting the slate which was voted elected to office unanimously. Our Sisterhood Players will give a performance of the Eternal Light dramatization, "My



Presentation of Citations of Merit for "Jewish Women of Achievement" by the Sisterhood. Left: Dr. Israel H. Levinthal; Mrs. Lionel Golub, National President, Mizrahi Women's Organization of America; Mrs. Morton Klinghoffer, President of the Sisterhood; Mrs. Emanuel Siner, National President, Women's League of the United Synagogue of America; Rabbi Manuel Saltzman. Judge Justine Wise Polier, National President, Women's Division, American Jewish Congress, also received a Citation.



Brother's Brother," before the Parent-Teachers' Association of our Hebrew Schools, on Tuesday evening, May 23rd.

Before introducing the cultural program, Chairman Bea Schaeffer urged all members and their husbands to make early reservations for the Testimonial Reception to be tendered Thursday evening, May 24th, to Mrs. Morton Klinghoffer, on the occasion of her retirement as President of Sisterhood. The charming mezzo voice of Mrs. Betty Hechtman gave added sentiment to the repertoire of songs rendered in tribute to Mother, and the soothing strains of the 'cello program played by Moshe Amitai, celebrated Israeli artist with the Israel Symphony Orchestra, afforded the audience further enjoyment.

#### Cheer Fund Contributions

Mrs. Morris Neiman, in memory of her mother; Mrs. Philip Fishman, in memory of Mrs. Isaac Greenberg; P.T.A. of Hebrew School, in memory of Mrs. Lucy Greenberg; Mr. and Mrs. Solomon Mitrani, in memory of Mrs. Lucy Greenberg; Mr. and Mrs. Joseph Heimowitz, in memory of Mrs. Lucy Greenberg; Mr. and Mrs. Samuel Weinstein, in memory of Mrs. Lucy Greenberg; Mrs. Sarah Klinghoffer, in memory of Mrs. Lucy Greenberg; Mrs. Sarah Klinghoffer, in memory of Libby Herzfeld's mother; Mrs. Sarah Klinghoffer, in memory of Gussie Kraner; Mrs. Sarah Klinghoffer, in memory of Mrs. Isaac Greenberg; Mrs. Claire Mitrani, in memory of Gussie Kraner; Mrs. Charles Safer, in honor of birth of granddaughter; Sarah Epstein, for recovery to health of Dr. Lillian P. Seitsive; Mr. and Mrs. Frank Schaeffer, Mr. and Mrs. Isaac Wiener, in memory of Lucy Greenberg; Mr. and Mrs. David Fishman, in memory of a friend; Mr. and Mrs. Solomon Mitrani, in memory of mother; Mrs. Harris Salit, in honor of birth of great-grandchild.

#### Kiddush to Junior Congregation

Mr. and Mrs. Morton Klinghoffer will sponsor a Kiddush to all the children of our congregation on Saturday, June 2nd, Rosh Chodesh, in honor of the graduation of their daughter, Ruth, from Midwood High School.

#### United Jewish Appeal

Pay your pledges, send in your contributions to Chairman Sarah Epstein, SL 6-7413, and co-chairman Bea Schaeffer, PR 3-2744. Israel and New Ameri-

## To Sarah Klinghoffer

THIS past week the Sisterhood of our Center tendered a testimonial reception to Mrs. Morton Klinghoffer on the occasion of her retirement as their President after three years of selfless devotion to its program. We of the Editorial Board of the *Review* are happy to join with them in honoring Mrs. Klinghoffer, who has also been the enthusiastic and warm-hearted editor of the Sisterhood news.

There is a rabbinic tradition that when God revealed the Torah to the Israelites in the desert (which event we celebrate on Shevuoth) it was first revealed to the women and then later to the men. Our rabbis explained that the Law-giver understood that women, even more than men, were *zerizot beMitsvot*, eager and anxious to carry out the precepts of Judaism. Sarah Klinghoffer by example and by her boundless energy and persuasiveness, has played an impressive role in forging our Sisterhood into an effective instrument for the dissemination of Torah and Jewish culture so that the women of our congregation would be *zerizot beMitsvot*, eager to observe the Jewish way of life in their homes, in the Synagogue, and in the community.

Under Mrs. Klinghoffer's dynamic leadership and fine assistance of her fellow officers, the aims and purposes of Sisterhood, which were so inspiringly and diligently initiated and executed by her predecessors in office, have been ably and effectively discharged. Her unstinted efforts in behalf of Judaism have won for her many admirers, not only in our own community, but in all circles of the Women's League of the United Synagogue of America.

As we express our profound gratitude to Mrs. Klinghoffer for work nobly done, we are confident that she will be unsparing of her council and advice to the new administration headed by Mrs. Frank Schaeffer, and that she will continue to serve as an exemplar of Jewish womanhood for many, many years to come.

—EDITORIAL BOARD of the *Review*.

cans need your help now. Plan to attend a tea at the home of Mrs. I. J. Levingson, 1320 President Street, Monday afternoon, May 28th, for all those who have not yet attended any U.J.A. function.

## Sisterhood Sells Israel Bonds

A Bond for Israel is a *Bund mit Israel*. You, too, can have a share in the glory and the profits that will accrue to you when you *invest* your money in Israel Bonds, from \$50 up. Chairman Irene Perlin, PR 3-0677, and co-chairman Anne Weisberg, ST 6-3932, will be on hand at all times. Buy as many as you can as early as you can!

#### Calendar of Events

Monday, May 28—U.J.A. tea at home of Mrs. I. J. Levingson, 1320 President Street.

Saturday, June 2—Kiddush to Junior Congregation.

Monday, June 4—Sisterhood Installation and Closing Meeting, 8:15 p.m. See program in box. Come with your husbands.

Thursday, June 7—Closing Meeting and Luncheon. Executive Board of Sisterhood Luncheon.

Saturday, June 16—Music Under the Stars at Ebbs Field.

## SISTERHOOD

cordially invites

All Center Women and Their Husbands to the

### INSTALLATION AND CLOSING MEETING

on

MONDAY EVENING, JUNE 4th at 8:15 o'clock

Salutation by

DR. ISRAEL H. LEVINTHAL

Annual report by

MRS. MORTON KLINGHOFFER

Installing Officer

MR. HARRY BLICKSTEIN

Secretary of the Center and Member of our Board of Trustees

Acceptance by

MRS. FRANK SCHAEFFER

Musical Program by

NORMAN ATKINS, Baritone Soloist with the New York Philharmonic Symphony Orchestra, accompanied at the piano by Miss SUSAN WANKE.

Showing of

Technicolor Movie of Sisterhood's "JEWISH HOME BEAUTIFUL" Pageant

MRS. M. ROBERT EPSTEIN  
Chairman

## YOU AND THE ARMY

(Continued from page 5)

In one United States Constabulary raid on a displaced persons camp in Germany I was put in charge of the so-called Strong Arm squad which was supposed to quell any physical disorder which might arise. This was done with the full knowledge of my superiors that I was Jewish, and knowing that this was a Jewish camp. Happily nothing of major import did occur, and for the most part my squad of riot-quellers went unused. Yet there were no whispered mutterings about letting a Jewish officer command such a unit in that particular situation.

Another time I came upon a Major in an Officers Club near the Russian border who was holding forth most forcefully on some aspect of life. I later learned that he was talking either about Jews or one particular Jew. As I came up he became most apologetic, and being under the impression that I was aware of his conversation, he grew most definitive in making me understand that it wasn't *me* he was talking about. That I think is the whole point of this article: For those of you who are entering the service you must understand that no one, absolutely no one, is out to get you because you happen to be a Jew. On the other hand it is equally important for you to realize that no one is going to start treading on eggshells just because you happen to be Jewish.

The Major at the bar had the right idea. It wasn't me that he was talking about, and it never would be because we appreciated and understood one and another. I have always used these words in talking to my men: "If you don't like a guy and you think that he is a SOB, why then, fine, call him a SOB.

But the important thing to remember is that he isn't a colored SOB or a Jewish SOB—just a plain old SOB."

In ten years of service I have never run into any important bit of anti-Semitism. So forget all the horror stories that have been fed you in each and every war novel and remember this: Your country needs you, and has a job for you to do. Your fellow Americans want to see you do that job, and do it well. If they are serving alongside of you then it is up to you to gain their respect and admiration, just as it is up to them to gain yours. Everything will be strictly what you make it, nothing else. If you are a hypocrite, a coward, a shirker, a wise guy, then you will get your lumps, have no mistake about that. If you are sincere, understanding, honest, brave, why then, that's all you have to worry about. People will respect you that much more for you yourself, not because of or in spite of the fact that you are a Jew serving in your country's Army.

### Unveiling of Mrs. Goldstein's Monument

The unveiling of a monument in memory of the late Mrs. Joseph Goldstein will be held on Sunday, May 27th at 10:30 A.M., on the Louis Hyman Friendship League Plot at Mt. Lebanon Cemetery.

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## THE LAG B'OMER FESTIVAL

(Continued from page 6)

annals.

Various customs arose in connection with this day. Jewish boys went out to the open fields and practiced shooting with bows and arrows. This was also in commemoration of the students who posed as hunters when they were prohibited by the Romans from studying the Torah. Accordingly, Lag Ba-Omer became a holiday of Jewish youth.

If we examine the underlying currents of the period of Rabbi Akiba and Bar Kochba, which are commemorated by Lag Ba-Omer we see a similarity to the Fast of Gedaliah which recalls the assassination of the Jewish Governor of Judaea shortly after the destruction of the First Temple. On both occasions we see that the Jewish settlers remaining in the country, as well as those who constantly kept returning to their homeland in spite of all obstacles, were imbued with the strongest patriotic feelings. Both days, one a fast, and the other a festival, have one purpose, namely, the perpetuation of Jewish determination to rebuild the Land of Israel.

Lag Ba-Omer has kept alive through the centuries not only the love for Zion but also a spirit of self-sacrifice for the Jewish ideal. It might be said that it was responsible for the formation of the various Jewish self-defense groups when Jews were attacked by pogrom, culmi-

nating in the heroic Jewish defenders of the Warsaw and Vilna ghettos. It was the spirit of Lag Ba-Omer which brought the first Zionist settlers, the Bilum, to Palestine, and led to the formation of the Shomrim, those gallant first guardians of the new Yishuv. Bethar, the last fortress of Bar Kochba, was more than a symbol. Its spirit animated the Sabras, the so-called "illegal immigrants" of Jewish Palestine, as well as volunteers from all over the world, to rally to the ranks of Haganah and the Irgun, which finally became the Army of Israel, and won the War of Israel's Independence.

In celebrating Lag Ba-Omer in our time, Jews are imbued with the spirit of "Am Yisrael Chai." The State of Israel exists, and a glorious new holiday has been given to us, *Israel Independence Day*.

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## BUSINESS IN ISRAEL

(Continued from page 2)

Government itself will take an active part in this development program, through the granting of loans to private investors and through sponsorship of projects of a pioneering character out of funds expected to become available from the proceeds of the Israel Government Bond Issue, being launched throughout the U. S. this month. Among these projects are the development of the mineral resources in the Negev and the Dead Sea, the construction of a deep sea harbor in the south of the country, the expansion of Haifa Port and irrigation and power generation projects, and many others.

Great though the achievements of the past three years are, Israel is still faced with many serious problems: It must continue to take in and absorb new immigrants at a daily rate of between 500 and 1,000; it must combat the threat of inflation; it must find the foreign exchange needed for the import of vital commodities and production goods. With continued effort of the Israelis on the scale hitherto mustered and with the help of a successful bond drive and increased direct private investments from abroad, there can be no doubt that Israel will overcome these difficulties and reach the goal of a self-supporting economy.

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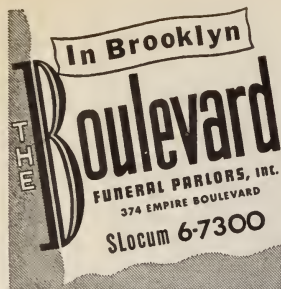
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